The Chaplain

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• FORMER CHAPLAINS

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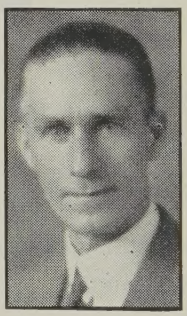
Editor: DELMAR L. DYRESON

An Armed World Government or an Armed World

By Former Chaplain Ira Freeman



Dr. Freeman, whose articles have previously appeared in THE CHAPLAIN and *The Link*, holds degrees from Southern Baptist Theological Seminary and Webster University. During his military service he saw duty overseas as well as in the States, and was assistant to the Chief of Chaplains in 1941. He holds the rank of Lt. Col. and is now on inactive duty.

A NOTICEABLE number of men of high and low prophetic standing are concurring with a host of the common people in the opinion that the United Nations will eventually have an invincible police force at its beck and call. But the prophets go much further. They are equally positive that the organization is being groomed by destiny to wear the crown of world government.

Of course, they may be wrong. But we, the two billion citizens of the countries which will be bound "for better or worse" to the apron strings of that boundless jurisdiction if their envisagement comes true, cannot afford to dismiss their prediction with a thoughtless shrug. It will be much wiser for us to watch the progress of the San Francisco-born prodigy with new interest.

But above all, we should become concerned about the personnel and functions of the prospective World Police Force. Should it make a military debut under our firmament, we do not want to be caught wholly unprepared for the unprecedented event.

Most of us have nebulous opinions about a World Government. Anyway, we have been assuming that its relationship to national governments will approximate the kinship between the Government of the United States and the commonwealths under its jurisdiction. But there is no prototype for the prospective World Police Force. Hence, it is misleading to think of it as just another fighting force.

Its mission—the prevention of world wrangles rather than the prosecution of world wars—will sparkle with newness. Its members, from the lowest in rank to the commander in chief, will have to possess exceedingly rare qualifications in order that a concurrent and dispassionate attitude may prevail while it sees to it that the World Government's peace-promoting directives are being carried out in equa good faith by all the national governments on its planetary beat.

Qualified candidates will be hard t find. The world may not have enoug eligible volunteers to swell the forc to requisite strength. But no matte how scarce qualified manpower ma be, a World Government would pla a losing game with a fiasco should i

authorize the acceptance of second-class candidates. It will be necessary for it to comb the continents for dependable men. Otherwise, it would learn too late that the brains of fiends were fiddling behind many of its fighters' foreheads.

With this explanatory introduction out of the way, we will examine four of the most important prerequisites of membership.

Before applicants from any country are accepted and given the prescribed oath of allegiance, they will be required to convince the recruiting officers designated by the commander in chief of the police force that allegiant ties have failed to hold their hearts a thousandth of an inch closer to one national banner than to another. Obviously, that will have to be the foremost qualification. It will be the first time since the first military command was barked by an Earthling that that cosmopolitan characteristic has been commandeered and dolled up as a primary military virtue.

Most Americans—please include me with that old-fashioned majority—would like to donate citizens of that type to the first foreign bidder. Nevertheless, after we have huffed and puffed until our bias is expended, our common sense compels us to admit that the world will never have a bona fide police force that can and will treat all nations exactly alike unless that qualification is placed on the pedestal of precedence.

To clarify that opinion with a specific example, it is merely necessary to remind ourselves of what could happen if the American-born members of the force were not sufficiently weaned from sentimental interests in their native land to enable their hearts to beat with equal fervor for all countries. Having seen American loyalty in action, we can prophesy that they would upset the concordant apple cart if their unpredictable country should invite a showdown by ignoring the World Government's ultimatums. In other words, they would stalemate their non-American comrades' attempt to batter Yankeedom to its knees.

That foundational requirement will create an impassable abyss between practically all national troops and the force. Permit me to detour through some of the smoke of World War II in order to exemplify and emphasize that assertion with an apropos comparison between the attitude of combatants and certain civilians.

In 1944, while acquainting a military audience with sentiments which seemed to be held in common by chaplains, I said:

"Soldiers, our faith in you is only exceeded by our lack of confidence in the handful of vinegary vigilantes who are deploring the badness of your toughness on the battlefield. Our respect for you is only outranked by our contempt for the playboys who go on spending sprees on the home front while you are running the risk of expending your lives on foreign fronts. Our loyalty toward you is only comparable to the permanency of our secession from the bloc of laborers who strike for more shining shekels almost every time you strike your country's enemies in Europe or Asia."

Those statements are still true. Few of our soldiers underwent an attitudinal metamorphosis as they were mustered out of service. Whether America is right or wrong, they will side her. Therefore, they would be less eligible than any other group of Americans to swear allegiance to a World Government.

Unless recruiting officers are alert, some very unpopular Americans may slither into the ranks of their country's quota of the force. I am referring to the men who exchanged feigned feebleness or facsimiles of conscientious objections for permits to roost on Easy Street from December 7, 1941, until the lights came on again.

Should that occur, Americans would growl: "Men who hummed and hawed while the existence of their country was at stake will encore the same inert performance if other parts of the world become jeopardized." Should the commander in chief of the police force treat their protest lightly, they might needle him with the warning that he would be sticking the neck of the World Government's reputation out too far should he authorize his recruiting officers to grant anyone the opportunity to cover the nakedness of his indifference toward his own nation with the uniform of a world policeman.

In the second place, we can confidently predict that candidates will have to satisfy recruiting officers that they are either equally indifferent, unbiased or sympathetic toward men of all religious faiths. That ironclad requirement will bar religious bigots from the force.

Inasmuch as a World Government will have to give priority to the prevention of the causes of dissension, it is quite obvious that its policemen will not be permitted to blow sectarian bubbles at any of the various dissimilar religionists on their beat. On the contrary, since the dove of peace has never roosted where it could witness the breaking of men's spirits on the wheels of discrimination, it is quite possible that a World Government will implore the denominational blocs of Christendom to unite in a crusade to extinguish the fanatical flame in t eyes of religious intolerance.

In this same connection, before I ti toe to another qualification, I de it necessary to insert the belief t recruiting officers will be expected require more than a certificate church membership to prove that t applicant has come to them with cle hands.

When I express that opinion, I not leering at the Church. Neither I putting the finger of suspicion bona fide Christians. I am merely h itating—I wish I could prolong postponement—to refer to the regr table fact that the churchmen Sanctimonious Street are hypocri that the caravan of conscienti Christians en route to Halo Han have become too heavenly-minded any practical earthly assignme That, however, is not the most emb rassing news.

Probably everybody recalls American clergyman—fortunately their country and Christianity, t can be counted on the fingers of t human hands—who armed themsel with sermonic incivism when W War II had reached the decisive st and ambushed America from the a of Almighty God. They objected the raids which were being car out by their country's flying fortres They wallowed in theological t trums when two atomic bo wrecked Japan's desire to conti the war. They thundered that the b in khaki should have slugged it with their less deadly weapons. T tried to pooh-pooh the popular b that those two bombs prevented establishment and the filling of m more American and Japanese ce teries. Apparently, they wa Americans to believe that if on

heir weapons was either enlarged or nproved it forfeited its "winked-at tanding" in Heaven and lost its anonical status on Earth.

Other countries have their share of hurch members who bear watching. was the so-called Christian, Mus-lini, who opened the doors of Janus mouthing: "On to Addis Ababa!" Vhen we recall how vulturously he ecked at the blood of France as she xpired under the torture of German ayonets, we realize that the life of a Vorld Government would be exceed-ngly short if its military organization nould become a catchall for Chris-ndom's stowaways.

In the third place, the applications f the enjoyers of White Supremacy ill receive no more consideration nan the bristles on der Fuehrer's pper lip. As a matter of fact, in order cut the ancient umbilical cord con-ecting today's racial discriminators ith the savage tribes which stalked ach other through yesterday's vampy jungles, the World Govern-ent will undoubtedly enjoin national overnments not only to engineer the epealing of statutes which authorize cial discrimination, but also to en-ourage the biased white, black, red, ellow and brown offspring of *homo piens* to lay down their prejudicial ms.

That mission may be labelled "Op-ation Humanity." But be that as it ay, we may rest assured that once a orld Government begins to func-on, it will realize that if racial hatred not at least fenced in, it can, like dioactive emissions from an inade-uately shielded or neglected atomic le, eventually destroy the human ce.

In the fourth place, an effort will be ade to find men who are allergic to bribery and flattery. But since human beings never become wholly immune to temptation, the organization will probably be required to tent in isolated areas of the world, where its personnel cannot fraternize with nonmembers and run the risk of becoming bound by clandestine commitments.

As an additional precaution, officers will regularly remind the men under their command of the necessity of remaining aloof from the things that mean so much to a country's average citizen. They will also caution the men about the danger of frittering away their alertness in the happy-go-lucky footsteps of the watchmen who basked under Japan's synthetic smile while she completed the coiling of her serpentine program for Pearl Harbor. The fact will be emphasized that the military keys of the world have been delivered to their commander in chief, that it has become a matter of honor for them not only to protect peaceable countries in the capacity of cosmopolitan chaperones, but also to patrol pugnacious nations in the capacity of inflexible bouncers. To carry out that policy, the officers will give priority to a type of training which will keep the force in the proper mental mood to crush national pugnaciousness every time it coils.

Since we are loyal Americans, the United States Army is the only fighting force that can thrill our hearts. Nevertheless, we must admit that if a World Police Force could lengthen the arms of a World Government sufficiently for it to shake an admonitory finger—a fist, when necessary—in the face of any nation that starts to make warlike gestures at one of its national neighbors, the experiment merits a trial.

No matter how much it would cost,

our country's quota would seem reasonable should it be compared with the money and manpower she has expended on the battlefield.

Besides, when we take an imaginational tour into the future and make a prophetic inventory of the world while an atomic war is in progress, we find the fertility of its fields deteriorating under radioactive shrouds, the grandeur of its forests becoming mazes of lifeless, limbless trunks, and t brightness and gaiety of its cities bei reduced to piles of rubble, studd with the jagged fragments of hum skeletons. Then, while we are menta marooned in the coils of the appalli desolation that awaits the human ra if it fights again, we lose the desire haggle about the price of permane peace.

The Editor Speaks

APPEALS for Protestant unity such as those being made by Bishop G. Bromley Oxnam of New York deserve wide hearing and prayerful consideration. The Bishop reminds us wisely that unity will never be achieved by one party insisting that other groups join it.

Theological throat-spraying may too often have been the preoccupation which choked the initiative for united service and action. Fear of spiritual contamination upon cooperating with other Christian groups should be replaced by the urge to share happily with others the especial creative developments of our own respective groups. While in social intercourse it is true that we run the risk of acquiring such diseases as smallpox, tuberculosis and polio, yet the advantages of a closely knit and organized society more than offset the stingy security of the hermit life or the tribal clan. Let Christian groups consider the constructive contributions they may make in uniting and working with other groups rather than fear the negative influences they might suffer.

Again there are those who make doctrines and creeds an alibi for disunity. If such doctrines and cree estrange groups from one another a keep men of good will apart rath than unite them in Christian chari then indeed it is time to reexam those tenets in the light of our pres knowledge of spiritual values.

Most Christian groups have th own strong point which they mi generally share with others. For ample, there are preaching via pul and radio, church music, liturgi exercises, religious education, chu journalism and literature, church g ernment and order, welfare work social action, to mention only a of the areas where our best effo could be pooled and shared. At same time, even as Bishop Oxnam plains, "Protestant unity does necessarily involve rule by bishops does it require the use of a cert prayer book. Different congregati could feel free to choose one of or eight types of worship services

According to the Bishop the b for such a united Protestant chu would not rest upon a person but " on a confession: Thou art the Ch the son of the Living God."

The Human Mind

By Walter H. Stark

(Minister, First Congregational Church, San Diego, California)

Dr. Stark was born in the town of Woolwich, Kent, England. He received his early education in England and later training in Toronto, Canada, and Philadelphia, Pennsylvania. He took his theological work at the Reformed Episcopal Seminary in Philadelphia. Reared an Anglican, Dr. Stark became a Congregationalist in 1924. He served Pilgrim Church, Cleveland, Ohio, for 18 years, and has been pastor of First Church, San Diego, since September of 1946.

During World War I Dr. Stark served as field secretary with the British Red Cross and the YMCA in India and Mesopotamia, from 1917 to 1919. In World War II, from December 7, 1942, to August, 1946, he was a chaplain, USNR, with the rank of lieutenant commander, serving at the U. S. Naval Training Center, San Diego, the Amphibious Base at Coronado, and aboard the *USS Mt. Vernon.*

IF we had but one possession we would guard it with our lives. If we had but one thing we could call "wonderful" we would never tire of it. Because we have so many possessions and have knowledge of so many wonderful things, we take them all in our stride.

Not the least wonderful of all is the human body. Beginning its existence in a speck too small to be seen by the naked eye, it begins to grow, nourished by the mother body until it has its own separate blood stream and a heart to maintain its circulation, and as soon as it has attained several pounds weight it enters upon its separate existence. It continues to grow until maturity is reached, then for more than half a century maintains its growth until the machinery breaks down and the body returns to the dust. These bodies of ours take in all manner of foods and then reduce them chemically to meet the requirements of energy, strength and heat. Somewhere within there is a thermostat so efficient that we can step from the heat of a summer day to that of a northern winter, with a body heat variation of less than a degree.

As wonderful as all this may seem, every warm blooded creature is similarly equipped. The dog not only has a body similar to ours, but in addition he grows his own clothes, can detect so efficiently that even a rabbit track is evident after several hours, and his hearing is keen enough that he hears sounds the human ears cannot detect. Of the million Chevrolet cars made in 1936 he can pick out his master's when it turns the corner half a block away. Physically all the animals are our superiors.

The Psalmist said—"We are fearfully and wonderfully made," and he was not referring to the sights seen on a bathing beach, but to the mental processes of man. Within these bodies of ours is the seat of that which we call the mind. The ancients located certain feelings in various parts of the body. Paul speaks of "having bowels of mercy and compassion," in keeping with the knowledge of his time. We can understand their error for we have

all experienced that sinking feeling, as at sudden fright, anger, or fear, which seems to grip us in those regions. Still today we speak of a "heart of love," though we know the heart has no more to do with love than has the stomach or the ears. Resident within our heads is the substance called the brain, is that power we call the mind.

In the laboratory was handed to me the brain of a human being. A somewhat rubbery mass, composed of cells and tissue and blood vessels, not beautiful to behold, but for half a century the machinery of thought for someone who lived, thought, loved and hated. Out from it had come impulses which traveling to the fingers may have held spellbound great audiences, or to the throat, the songs of opera, or to the hands, works of art in painting, sculpture, or poetry. Perhaps its owner was an athlete and this brain had controlled and expended the energy which set a new record for the mile, or thrilled ten thousand fans on the ball field. A truly wonderful machine, now dead, but once vibrant with thought. This brain could absorb the experiences of others, was versed in a hundred subjects, could write its thoughts so others could read them, and out of the mass of its knowledge may have produced new theories, or penned a volume which became a best seller. Let no one say that we are not "fearfully and wonderfully made."

In our study of man's mind the sacred book tells us we are made in God's image, a description we accept as meaning that we have the power of thought—the ability to transmit it to others—the faculty of committing it to writing. This same sacred book tells of two people in a garden, and asserts that these two perfect creatures are the only ancestors of the human race. This is man's story as he wrote it long ago, and for generations it had been handed down by word of mouth and improved upon, and until recently for want of a better story it was accepted as fact.

The story accepted today is not man's story but God's own account as He wrote it in the rocks, knowing full well that someday there would arise a human being, with mind capable of reading His writing after Him. How long has man been upon the earth? Some half million years or so, during which time the earth itself has undergone some remarkable changes, but not without leaving its story indelibly written for us to read. Certain of the highest peaks testify that once they were ocean bottom and some arctic regions with their deposits of coal tell of tropical growth. Astronomers can look into the heavens and see new worlds in the process of formation as was our world millions of years ago, and other worlds dying of old age as our world will do perchance a million of years hence. God is a constant creator and new and old, life and death are constantly present in the life and movement He has called into being.

As Christians we are interested in the advent of the human mind and of man's growing consciousness of God. As far back as man can be traced, he had a degree of intelligence which separated him from the animals. Not in Genesis, but in those distant primitive times, religion was born as an attempt of growing intelligence to answer certain questions. As in other things, certain men became more proficient in matters of religion, gaining leadership, professing secret powers and conversation with God, giving rise to the development of a system of witch doctors and priests.

Prior to this there must have been a great period in which man's only sounds were grunts, when language had not been developed, and the evolution of man from the language of grunts to the highly developed and almost perfect transference of thought by means of sound today, is only prophetic of the time some millions of years from now when men will just as efficiently transfer thought without the medium of sound.

Antedating the idea of God must have been a long period of psychological reaction in which man sought by magic and mysterious rites and sacrifices to appease the powers which held him in terror. Those were the days of great earthquakes, belching volcanoes, thunder, lightning and wind, which destroyed man's shelter and laid waste the jungle.

The mystery of death slowly dawned on man's consciousness. He saw his fellows lie down and sleep, then awaken to tell of dreams. Did his spirit leave the body and roam? Sometimes men lay down and consciousness departed and the body became cold. Was this the same experience but permanent? In the development of man's mind and the growth of the conception of God, there were two sources—the animation of physical objects, and the idea of continued life separate from the human body.

It has been said that "God did not make man but man made God," and that statement may be answered by conceiving of God purely as a creative force which man discovered but did not make. When electricity was discovered man did not make it because it was there all the time. Similarly, man discovered God, first as force, and later on as a personality. To Christians, Christ is not only man but Son and Saviour, and the means by which we gain unity with God.

Just where in his life there first came the ability to suppress certain desires and to stimulate other desires, we do not know, but when that ability did make itself known man could be called in reality a moral creature. Having gone that far, he would soon become aware that though he knew right from wrong he often lacked the will power to do the right, so he appealed to the greater power for aid. With its roots in primitive superstition, religion is now independent of its source, and becoming infused with moral or spiritual values, and bearing a distant relationship with God as personality to personality, it becomes worthy of being called religion.

The great teaching of Christianity concerning the human mind is that it has the ability to reject or accept essential goodness which man has discovered to be resident in God's power. The figure of Christ is that of a man who lived in the full consciousness of God and was able to think His thoughts after Him. To a similar life Christianity calls all men, on the principle that God is not only creator, but living personality, and that His heart's desire is that men should unite with Him in bringing perfection (probably an unattainable goal), as the order of the day.

Chaplains and Churchmen in Partnership

"Building a Partnership Between Chaplains and Churchmen" was the theme of the New York Conference of Chaplains and Churchmen, one of twenty being held in strategic cities across America. The New York conference meeting at Christ Church (Methodist), 520 Park Avenue, was addressed by the following: Mr. Thomas A. Rymer, Director, The General Commission on Chaplains; Dr. Leyton Holmgren, Assistant Minister of Christ Church; the Rev. Norman Vincent Peale, D.D., Minister, Marble Collegiate Church; Chaplain (Maj. Gen.) Luther D. Miller, Chief of Chaplains, U. S. Army; Chaplain (Rear Adm.) William N. Thomas, Chief of Chaplains, U. S. Navy; Chaplain Crawford W. Brown, then Chief of Chaplains, Veterans Administration; the Rt. Rev. Henry K. Sherrill, D.D., Presiding Bishop of the Protestant Episcopal Church; the Rev. Earl F. Adams, D.D., Executive Secretary of The Protestant Council of the City of New York; Chaplain (Capt.) Frank R. Hamilton, Third Naval District, U. S. Navy; the Rev. Samuel M. Cavert, D.D., General Secretary of the Federal Council of Churches of Christ in America; Chaplain (Lt. Col.) William E. Austill, Chaplain Corps, U. S. Army; Chaplain (Rear Adm.) Robert D. Workman, Chaplain Corps, U. S. Navy, Ret.; Chaplain (Lt. Col., New York National Guard) David R. Wylie, Veterans Administration; the Rev. Philip Cowell Jones, D.D., Associate Minister, Madison Avenue Presbyterian Church; and the Rev. John S. Bonnell, D.D., Minister, Fifth Avenue Presbyterian Church.

According to the Rev. Carl V. Herron, Director of the Commission on Ministry to Veterans and Service Personnel of the Protestant Church Council of the City of New York, a recent survey showed 1,700,000 men in the Army, Navy, Marine Corps, Coast Guard, and Veterans Administration hospitals. What happens to them is of vital importance to all American. What happens to them spiritually is in part the responsibility of Protestant churches.

Chosen representatives of the church, ministers wearing a chaplain's insignia very greatly need the sympathetic backing of their brother ministers in civilian life. Churchmen at home deserve reports on problems, opportunities and achievements in the chaplaincy. All of us need to recognize that ministry to youth in our defense forces and Veterans Administration hospitals, though delegated, is still our business.

Mr. Thomas A. Rymer in his opening statements observed: "The response to these conferences is evidence that churchmen across America are very much interested in these 1,700,000 young Americans in the uniform of the Army, Navy, Marine Corps, Coast Guard, or a veteran in a hospital.

"What happens to these young men spiritually is of great concern to the churches.

"I think we will all understand the magnitude of our opportunity and our

responsibility a bit better if we will recognize that this mass of youth constitutes a river of youth flowing from civilian life into the Armed Services, and out again back into civilian life.

"In a decade or two a great percentage of the able-bodied youth of America will have had military experience and bear the imprint, good or bad, of their experiences. The churches are interested.

"Over thirty years ago churches were interested in the spiritual welfare of these young men in the service and organized what has been known as the 'General Commission on Army and Navy Chaplains.' In order to include Brown and his flock of veterans' chaplains, the name has now been changed to 'General Commission on Chaplains.' This organization is maintained because of our interest in the spiritual welfare of youth and the work of the chaplains."

Mr. Rymer continued with the announcement that in recognition of the ministry of all chaplains and in memory of the 74 Protestant chaplains who gave their lives in the world wars, the Commission had voted on April 30th to purchase the former home of the late Senator Hiram Johnson, just across

CHAPLAINCY LEADERS

The principal speakers at the New York Conference of Chaplains and Churchmen are shown above (l. to r.) : Chaplain Crawford W. Brown, Chief of Chaplains, Veterans Administration ; Maj. Gen. Luther D. Miller, Army Chief of Chaplains ; Thomas A. Rymer, Director, The General Commission on Chaplains ; The Rt. Rev. Henry Knox Sherrill, Presiding Bishop of the Protestant Episcopal Church and Rear Adm. William N. Thomas, Navy Chief of Chaplains. (RNS Photo)

from the Supreme Court Building in Washington.

In conclusion, the Director expressed gratitude to the committee who arranged the Conference: Chaplain Robert E. Miller, U. S. Navy; Chaplain S. P. Gaskins, U. S. Army; Chaplain Lewis C. Beissig, Veterans Administration; Roswell Barnes, The Federal Council of Churches; Robert W. Searle, The Protestant Council; Ernest C. Witham, General Commission on Chaplains; E. T. Cornelius, Army and Navy YMCA; Chaplain David R. Wylie, Veterans Administration; and Delmar Dyreson, General Commission on Chaplains. Then he made special reference to the chairman of the committee, the Rev. Carl V. Herron.

Space here forbids a resume of the various addresses and discussions, but let it suffice to review briefly some of the highlights.

The devotional period was led by Dr. Norman Vincent Peale, Minister of Marble Collegiate Church. He stated that while some people say that the trouble today is political or social or economic and that these various tensions are the main difficulty in our common life, he believes that basically our trouble is emotional. "One individual cannot solve his problems as long as he is in an emotional state of instability." This belief was corroborated in a chance conversation with a physician, who told him, "I do not believe you will ever get the morals and the ethics of the people converted until you get their emotions converted." The doctor added that the ministers are the ones to relieve our agitated state. "You represent a Scientist, you represent the only Healer who understands the complicated ramifications of the human mind. There is an alchemy in His touch —a cool quietness in the laying on o His hand. He is the only Physician among us who has the power to hea human nerves."

Continuing, Dr. Peale said, "I seemed to me if we could lay underneath the considerations of all of ou problems this calm, sublime, imperishability of Jesus, and if we could learn to transmit that to the people of ou time, maybe then in the calmnes which will ensue we can solve th great problems which disturb and agitate us today."

The fellowship luncheon was presided over by Dr. Earl F. Adams Chaplain Frank R. Hamilton pronounced the invocation.

In the afternoon the Rev. Samue McCrea Cavert, D.D., conducted panel discussion on Program and Procedures in the Church-Chaplain Partnership as they concern (1) the responsibility of the church to the chaplains, (2) the ministry of the churche to their members in service and i hospitals, and (3) practical helps fo building cooperation between chaplains and churchmen. Members of th panel were Chaplain (Lt. Col.) William E. Austill, USA; Chaplain (Rea Adm.) Robert D. Workman, USN, Ret. Chaplain David R. Wylie, Veteran Administration; and the Rev. Phili Cowell Jones, D.D., representing th civilian ministry.

In the concluding address, "Facin the Task," the Rev. John Sutherlan Bonnell, D.D., commented on the fac that most of us are aware that "w are living in a sick civilization. In tellectual bewilderment and mora confusion are almost universal." H pointed out several factors in the sit uation: widespread doubt in the mind and hearts of men as to whether ther is any meaning or value in the univers

at all, widespread attack on the Christian conception of the inherent worth and dignity of man, reckless defiance of moral standards, glaring lack of personal discipline and abject surrender to social pressures, rampant race hatred, national jealousies, suspicions, and fears.

Recommending two books, *Toward the Conversion of England* and *Into All the World,* Dr. Bonnell emphasized the need for a militant evangelism, the need for preachers to bring their congregations not merely "up to the line" but across it. "I do not think any sermon that is ever preached is worth the snap of a finger if it has not emotion in it," he said. "For the human individual is a hierarchy of intellect, emotion and will. And again and again you can convince the intellect, but until you fire the emotions, you are not going to move the will. We need emotion in the Christian churches." He quoted from the Church of Scotland report, *Into All the World,* as follows: "No preaching can ever be good preaching that does not lead men to God and bring them face to face with Jesus Christ."

In his pastoral work Dr. Bonnell discovered "that modern people are not worrying about their sins, but they are worrying about their nerves and the tensions that are tearing them apart and their maladjustments, most of which spring from a sense of guilt, and will not be resolved until they receive the Divine forgiveness." The speaker emphasized that "you and I cannot lead people into an experience which we have not had ourselves, nor can we discern the need of that experience unless we are spiritually sensitive to our own need of God's forgiveness, so that we can bring others only as near to Christ as we are living ourselves." Then will the note of censoriousness and denunciation disappear from our preaching and we will preach salvation, not condemnation.

"Not only in our preaching, but in all our contacts with our people, in personal interviews and sick calls at homes and hospitals, we should bring to them something of the feeling—and the atmosphere—of the peace of God."

After this definitive and challenging address, the meeting was brought to a close with prayer and benediction by Dr. Bonnell.

As we go to press similar conferences have just been concluded at Seattle, Washington, and San Francisco, Long Beach, and San Diego, California. A meeting is planned for the chaplains and churches of the Greater Chicago area to be held October 21.

IT was sleeting overhead and slushy underfoot. People hurried along Forty Second Street with their coat collars up about their ears, hardly glancing at passersby. A young Negro, carrying a heavy valise in one hand and a huge suitcase in the other, hurried toward the Grand Central Station, slipping and skidding as he went. Suddenly a hand reached out and took the valise while a pleasant voice said: "Let me take one, brother! Bad weather to have to carry things." The Negro was reluctant, but the young white man insisted: "I'm going your way." All the way to the station they chatted like two old buddies.

Years later, Booker T. Washington said: "That was my introduction to Theodore Roosevelt."—**By Maeanna Cheserton-Mangle**

On Universal Military Training

Statement by ALFRED C. OLIVER, JR.
(Past National Chaplain, Veterans of Foreign Wars)

NOT as an Army chaplain in two world wars, but rather as a private citizen—one who is the father of six children and has nine grandchildren, all but four of whom face the necessity of bearing arms—I welcome this opportunity to express my firm conviction that universal military training is the most democratic method that the United States can pursue, if she is to perpetuate the "American way of life."

Certainly, a true democracy has a right to make the same demands upon every one of its social, racial and religious groups, especially when the common cause is the defense of national institutions and principles.

The world longs for peace; but suspicion, selfishness and fear remain the dominating elements in international thinking. Peace will never come as the result of some magic formula; rather it will be realized when the peoples of each nation institute a mass educational program, which has as its objective world understanding. This is the only foundation upon which a lasting world peace can be made a reality.

Realistic citizens must agree that in an atomic age, where time may be the deciding factor, the United States dare not take a chance through indifference and remain unprepared as she had done in the past; rather she must face the world situation and through universal military training avoid future catastrophes.

Statement by DELMAR L. DYRESON
(Reprinted from Religious News Service)

IF America is going to have universal military training, it must be matched with universal moral and spiritual training.

As churchmen, we are interested in doing our part for the youth of America by providing adequate religious education and services for those who may be affected by a change in our country's military training policies.

The gathering of huge concentrations of men and women under national emergencies is looked upon by some as conducive to loose morals. From my experience in World War II I feel that it is not accurate to say that the emergencies gave origin to loose morals or that the tenets of religion were thus destroyed; rather they revealed our deficiencies in making those tenets effective under the moral and spiritual stresses thus occasioned.

There is hardly anyone who would say that those who had to leave home to win the war are worse than those who stayed at home to help win it—or than those who just stayed at home.

Americans cannot afford to have any vital institution where there are questionable moral standards. The armed forces have repeatedly demonstrated that they are alive to this challenge.

. . . I should like to see the churches extend and emphasize their religious education programs for youth so that none, if possible, will come into the training program as "religious illiterates."

Church World Service

FREQUENTLY correspondence from civilians in areas of occupation come to the General Commission on Chaplains and to the editor of THE CHAPLAIN and *The Link*. Among these a number of requests for food and clothing have been received. Such requests are necessarily referred by us to Dr. A. L. Warnshuis, Executive Vice-President, Church World Service, 37 East 36th Street, New York 16, New York. Time could be saved if persons communicated directly with the above agency. At the same time it would be well for these people to be reminded whenever possible that according to Dr. A. L. Warnshuis, hundreds of letters from individuals are received. Many such appeals have been investigated and in most instances found worthy, but no more so than those of their neighbors who may not have been enterprising enough or who did not have the opportunity of sending their names to America. In a recent letter to *The Christian Century* Dr. Warnshuis said, "In a few cases, there was enough enterprise to succeed in getting parcels from more than one American donor. It is obvious that this method of giving aid results in inequitable distribution.

"Church World Service strictly observes the principle of sending its aid to national, interdenominational church committees. Such committees send the aid to the most needy places, and there the local churches, in a careful, systematic way, distribute as fairly as possible to those in need. We buy in large quantities at wholesale prices, and therefore our dollars buy more than can be obtained by individual purchases. Moreover, in this way we are strengthening the churches, helping them to be stronger agencies for social welfare.

"To help more people most effectively, we urge that money be used not for individual parcels, but that it be sent to your own church, designated, if desired, for overseas relief. Your church is probably a cooperating member of Church World Service. The other method is like giving handouts in a casual way instead of giving aid through a charity organization."

CONTINUES GIGANTIC TASK

"Though the results of the year's work are gratifying and mark a milestone in Protestant cooperation," Dr. Warnshuis said, "the figures by themselves do not begin to give the true significance of what was accomplished. Literally millions of people have been served. The reconstruction work has provided them with the spiritual reawakening and the encouragement needed to rebuild their shattered homes, churches and communities. Succoring to their human needs—food, clothing, warm bedding, and shelter —has been an integral part of this overall Christian service."

Dr. Warnshuis pointed out some of the specific activities of the organization.

Asiatic

In Asia, where representatives of Church World Service or other church-affiliated agencies administer the funds and materials from America, at least 40,000,000 vitamin tablets have been supplied to low-diet victims of drought, flood, and war.

China

In China, alone, about two and a half million people received aid from Church World Service in the last twelve months. This included starving peasants, refugees, farmers needing tools or seed to plant crops, children nourished in child-feeding centers, pastors and teachers in Christian schools, patients in Christian operated hospitals. Aid was given to dam construction, road repair and rural and industrial cooperative projects.

Japan

Aside from more than a million pounds of supplies, 20 quonset huts were shipped to Japan to be utilized as church and relief centers for Christian congregations in the worst-bombed cities, including Hiroshima and Nagasaki.

Other Asiatic Countries

More than 300,000 Siamese were treated for malaria and other tropical diseases. Shipments of atabrine tablets to Siam collapsed the black market in the drug and brought the price per tablet from $1 down to one cent. Food, clothing and medicines also went into Burma, Korea and other Asiatic countries. With an eye to long-range needs, Dr. Warnshuis said a grant had been made to a Protestant-sponsored college in India for research in the problem of diet readjustments among the Indians.

Europe

He reported that even a larger proportion of aid went to Europe. Working through the World Council of Churches, Church World Service extended its spiritual and humanitarian activities into 17 countries. Throughout the continent close to 200 barracks churches—counterparts of the quonset huts in Japan—were erected to replace temporarily churches destroyed in battle and bombing during the war. More than a thousand bicycles were given to clergymen without other means of transportation. A number of cars, motorcycles and trucks were purchased for national interchurch reconstruction committees.

Considerable work has also been done among refugees and displaced persons, whose care and welfare problems are immense. Books and religious literature were given to pastors and theological schools. Other forms of aid included social work, salary supplements for impoverished ministers, child care, grants to church school and youth programs, providing paper pulp for church printing.

One example of the long-range benefit of the interdenominational and international program which Dr. Warnshuis pointed out is the establishment of a National Council of Churches in Poland. The council grew out of a more temporary interchurch reconstruction committee.

In Austria, Hungary, Germany and other of the central countries, where basic relief needs are still high, Church World Service has placed much emphasis on food and clothing as the first step toward spiritual recovery. Several soup kitchens and child-feeding stations are operating. Dr. Warnshuis said that sight of these stations often create a spirit of cooperation among the people. Those who can spare food frequently make contributions from their rations.

"Wherever this church program is in operation," Dr. Warnshuis declared, "its purpose is to give help and encouragement, in whatever form

(*Continued on page 28*)

TEXT: *"Now our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation . . ."*—II Thess. 2:16, 17

Consolation

By GEORGE ARTHUR BUTTRICK

(Minister, Madison Avenue Presbyterian Church, New York City)

Attesting to the wide acclaim of his ministry, and to the challenging influence of his message, are the hundreds of requests from all parts of the country for more sermons by Dr. Buttrick.

Expressing appreciation, one person said: "Dr. Buttrick has sought out the Kingdom of Heaven, and interpreted its mysterious meaning in simple language that our dull minds can understand. As a proclaimer of eternal values to sinful men, he is indeed a spiritual shepherd."

THE essayist De Quincy describes how a blind man lost his young daughter by death, and so lived in a double darkness, and how in the same year the Czar of Russia was similarly bereaved. De Quincy might have made his comment on the democracy of sorrow. Or should it be called the totalitarianism of sorrow? He does say that the Madonna of Grief visits the earth "from the Ganges to the Nile, and from the Nile to the Mississippi." Why leave out "from the Mississippi back to the Ganges." The whole world is in shadow now, perhaps in deeper and wider shadow than ever before in human story. Loss has come to all. For even people who have suffered no direct loss, if they are sensitive at all, are weighted down by the burden of our world.

I

Is there any comfort? "Everlasting consolation and good hope"—where is it? There is plenty of false comfort. Perhaps that fact makes our age doubly sad.

"Others are worse off than you," some people say. But that is no comfort, at least not for any kindly man. That others are worse off, even though they live in rubbled Berlin or flame-swept Tokio, even though we were sure they deserved it, does not reconcile us to our own grief. That grief is multiplied tends rather to multiply our grief.

"Forget it!" is even poorer counsel. We are not ostriches: we cannot bury our head in sand. Neither could an ostrich. Where did that fable begin? The animal would choke and suffocate. So would we—at least in any deeper life. "Snap out of it!" is silly advice. If only we could! But the part of us that we would use to "snap out of it" is the very part that is crushed.

Perhaps the assurance that we give to one another that "present sorrow advances the cause of peace in the earth" is not much better comfort. There is no guarantee: the last war did not advance peace. Besides, is each generation to die for the peace of the next until some final generation (flourishing perhaps in a brief paradise) becomes extinct in the planet's extinction, all men perishing to make a vacuum? Where then would be the righteousness? Especially where would be the righteousness of God?

Read the magazines with care, lis-

ten to the radio, and you will be appalled at the falsity of the false comfort that is offered to our tragic generation. The phrases sound well, but they are hollow. They are only shots of cocaine. The pain soon returns, and the disease is still uncured.

II

What *would* comfort us? We need some assurance that the pains of life are not useless. Some assurance, not *complete* assurance. For if we had complete assurance, if some vision that we could not refute were to prove beyond a doubt that every loss is only seeming loss, our life might become an unreality. The encounter with our sorrows might become only shadow-boxing, not a genuine encounter. So what we need for comfort is not coercive demonstration, but some voice above the world saying, "Here is a pledge that the suffering is not useless, but yields its treasure." "Now our Lord Jesus Christ Himself"; there is the pledge, a living flower flung down from another world! Or, rather, He is as if God had for a moment turned the frame on which history's tapestry is being woven, and had shown us the pattern. We look at the working-side: we wonder and wonder if these broken threads have any meaning. Why are so many of them black? Why are they left in disarray? Why are they cut short? For one moment God turns the frame, and shows us the design. That is true comfort—if we will receive it.

What would comfort us? We need more than the assurance that pain has meaning: we need present help. We may see the purpose of an operation, but still need help to face it. Help in life, not domination: help in walking the dark road, not a sedan-chair to rescue us from the journey.

The other day, in a home where a father and I sat talking during a violent thunderstorm, the small boy of the house came downstairs in his pajamas and said, "I'm not afraid: I just wanted to make sure that you are all right." Yes, he was afraid. But perhaps he did wish also to make sure that his Dad was all right. Just to be with an Unseen Friend: that is the immediate need, even for people much older than that boy. We wish to make sure that God is all right: for, if He is, our planet and all other planets are all right. "God, even *our Father*, Who hath loved us, and given us abiding consolation"—abiding, as contrasted with the poor cocaine comforts of our earth. Pray, not nervelessly, but with deep entreaty: you will find a present Help. You will not be *carried* down the dark road. That you do not ask. You must walk, but you will find a Hand in your hand.

What *would* comfort us? Some hope, some promise for the future. It must be a better promise than that each generation shall live only for the next, so that at last all generations shall vanish worse than "a tale that is told." How much longer shall we try to live by the drug of a fictitious "progress"? If the progress is to be conserved—yes; otherwise—no, for it is no comfort. Real comfort comes when we know, enough for the venture, that we are here to witness for God by love towards men; and that when the adventure is done, lives are not wasted or treated as mere means (even for the noblest end), but that they are loved and cherished.

"Now our Lord Jesus Christ Himself . . . hath given us *good hope*." He is beyond death, the Conqueror of

Death. There are unsolved questions regarding His resurrection; but there is no question that at the first Easter He gave strength, insight, and abounding hope to His followers. They could have said with deeper reason of each fellow-martyr what the soldier said of his buddy who just disappeared in a shell-burst: "It will take more than that to stop you!" Jesus gives the hope we need. The promise is not so sure that it cancels courage. It is sure enough for the remaining journey if we will but trust it.

III

There is a further need, perhaps the deepest, if our consolation is to be true. Not all sorrow comes from wrong choice. An arm lost by a neighbor's negligence does not grow again, our mild dismay at the ebbing of our years does not bring back our youth, and many a man has suffered loss in this war who was not primarily to blame—with many a child and many a home. But much of the world's burden *does* come from wrong choice, and each one of us shares the blame. Thus all sorrow is entangled with sin. "The sting of death is sin." Perhaps if there were no moral failure there would be no sorrow. Perhaps our pains, if we were pure, would be only a richer dissonance in the music. The old fable said that when a nightingale sang he rested his breast on a thorn. But this we do not know, for we are not sure. There is wrong. We are wrong. The tyranny of our time is only the peak of the continent of wrong: its base is the everyday self-seeking or indifference of hosts of people like you and me.

"God our Father . . . hath given us good hope through grace." The deepest meaning in the New Testament of that word *grace* is the love of God, the Just for the unjust, the Loving for the unlovely—that love of which Jesus is the living Sign. What better Sign. He is in our own language—the language of a Life lived out amid the sorrows and sins of earth in a most Divine purity. What better Sign than the Sign of the Cross—God gathering our sins into His suffering Mercy?

Thirty or forty years ago a little book was published entitled: *The Man of No Sorrows.* It portrayed that kind of Christ. The world had no shadows. There was no remorse, for there was no sin—or no consciousness of sin. There was no kindliness, for there was no lack or need. There was no sympathy, for there was no suffering. The planet soon became a brittle heaven filled with metallic people. They began to long for shadows, as miners on the Painted Desert long for rain. They began to realize their need: they were not people: they had no choice, and no struggle. Then the real Christ came again, and the vast shadow of His Cross fell along the world in healing. A fable? Yes; but it speaks to our deepest selves. There, at the point of our selfishness, is our tragic necessity. Grace, for our sins, is still the central comfort.

IV

There is another ground of comfort, essential though strange. It is in our response to God's assurance, God's present help, God's promise, God's pardon. Without that response the consolation still falls short. The word "comfort" means strength. It is not a soothing syrup, but something in the very texture of our life. That is, comfort must be *lived* by us, though it is the gift of God before it can become sure.

The assurance that pain has fruitful issues is ratified only in our venture. The present Help is proved only as we lean on it. The promise for tomorrow (life's great tomorrow) is sure only as we dare to walk in it. Even God's pardon is lost unless we live the forgiven life. We must be "stablished in every good word and work."

How do you comfort a boy in the death of his mother? Yes, you put your arm round his shoulder. But you must not pity him too much: he will become distraught. You will be wise to say to him: "Dad needs you now!" He will brace up, lay boyhood aside, and become father to the man. In the words he speaks, and in his new responsibility, comfort comes on him unawares.

The Bible constantly stresses the importance of the word: we are comforted when we speak the promises of faith to our neighbors. But the word must go with the work, and the work with the word. People who hug their sorrows selfishly are still uncomforted, while people who comfort others when they themselves are almost disconsolate find soon that their own hearts are girded. So take the truth to your own need: "Your Father, your heavenly Father, needs you, to help His other children." Try to help Him, and by the word and work you shall be comforted.

Dr. Lowell said of Shakespeare, "If he had sorrows, he made them the woof of everlasting consolation to his kind." There is no "if": every man has sorrows. "Man is born to trouble as the sparks fly upward"—as he is born also to joys. Shakespeare's sorrows, even if he turned them into sympathy—as indeed he did—were still only the woof. Man's word, if it is no more than his word, is no comfort. The warp is God's, and the frame of all the weaving is His, and the providence of shine and shadow. But it is certain that Shakespeare found comfort because he comforted "his kind."

V

You may have crossed the Atlantic by the route around southern Ireland. If so, you have noticed the vivid green of the grass on the southwest Irish headlands. Why is it so green? One reason is in Ireland: rain and mist brought partly by the Gulf Stream and alternately sunshine which make the meadows fertile and lovely. The other reason is in you: your eyes have been vexed with grays and blues of ocean, your mind made impatient by waiting. By very contrast, and because this is your first glimpse of land, the meadows are doubly green. There's a tomorrow waiting beyond this earth —green because it knows our mist of tears. And it will be all the greener because you have passed through anxiety and storm. "They that sow in tears"—there's a phrase!—"They that water the seed in their weeping shall reap in joy." Here today we pray the prayer for one another. "Our Lord Jesus Christ, and God, even our Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace, comfort your hearts, and stablish you in every good word and work."

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Continuing Responsibility of the Church

By C. Howard Lambdin

(Former Navy Chaplain and now Minister, St. Luke's Methodist Church, Washington, D. C.)

Mr. Lambdin served for five years as a Navy chaplain during World War II and achieved the rank of Captain in the USNR. He is President of the Washington, D. C., Chapter of the Army and Navy Chaplains Association.

At the time of Pearl Harbor the Chaplains Corps of the U. S. Army numbered 139 regular chaplains, and about 500 National Guard and Reserve chaplains. The personnel of the Chaplains Corps of the U. S. Navy at the same time was about 96 chaplains in the regular corps; and 66 reserves.

The tremendous expansion of the Chaplains Corps of both services brought an active total up to about 11,600. This group of religious leaders—Protestant, Catholic and Jewish—formed the largest gathering of missionaries ever activated in the religious life of our country.

It is estimated that 9,550 of these former service chaplains have now returned to parishes in civilian life, and are rendering those services ordinarily required of a civilian ministry with general acceptability and probably with some added insight into human life; certainly with a better understanding of human nature.

During the days of the war most of our churches manifested a real and living interest in service men. It was shown by letters, books, packages, gifts, and other means. This is continuing in many churches where men are still in the service. With the probable continuance of Selective Service or Universal Military Training activity of this sort on the part of the churches will still be required—and expected.

Churches which were and still are located in communities where there are military installations will continue the local ministry to service men that is so necessary.

Former service men are in our communities, schools, hospitals,—11,000,000 of them! To relatively few the shift over from military life to civilian life was made with not too much difficulty. The much larger number many of whom claimed they were glad to be free from military life, have found that re-orientation into civilian life was not so simple. It has confused many of them, and their ability to readjust themselves has been delayed by a sort of social and mental confusion which even they themselves cannot describe.

The service men in church life do not want an organization for themselves. Some churches have provided social occasions and dinners for returned service men, and the attendance at these events has been between 25 and 50 percent of the men invited.

Chaplains who have returned and officers and men have found the church an exclusive organization. In a nation where 48 percent of the population accepts no form of religious life or faith, this exclusive spirit of the church all but shuts off from the chaplain his contacts with the unchurched people of the community where he serves. In the service he met a number of these unchurched people intimately and frequently.

From the point of view of the former chaplain this fact is apparently true: He seems to have a definite advantage in meeting, serving and helping former service personnel. These people feel the former chaplain knows the score; that he understands them; that they can talk with him freely; that his understanding and appreciation is better and wiser than another minister's could be. Perhaps it is at this point that the former chaplain and the churches of which they are the ministers can render a helpful and effective ministry in the days ahead.

Young adult groups in various churches seem to be a natural area of religious life in the church in which former or present service men ca find the contacts they need.

Many chaplains during the war year had young men come to them an discuss the question of entering th Christian ministry. It is not too muc to say that most chaplains had mor of this kind of inquiry among men i the service than in their years c civilian ministry. The culture and cul tivation of these young men shoul be one of the main considerations c the churches of our country in th post-war period and the church shoul be most alert at this point. Many c these young men may be our outstand ing religious leaders of tomorrow.

The continuing ministry of th church will be needed in the lives c a vast number of former officers an men in the armed services of ou country, to whom civilian life is sti a buzzing confusion. To many of the the life into which they have bee transferred is without a definite sens of direction, places large emphasis o little things and lacks a sense of re sponsibility. The church should n be preoccupied with "joy-riding" bu rather resolve itself to meet the vit needs of a sick world.

DEEDS OF THE DAY

BY EVERETT W. HILL

The only time we have to use is furnished by today.
We must not waste while moments flee for time does not delay.

The hours of day are given once, so we must be prepared
To use our talents for the best, no effort must be spared.

When door of day is closed by night, and darkness hides the sun,
We then may count the pleasures gained from deeds which were well done.

Church Leaders Visit American Occupied Areas

"THE task which still lies ahead in Europe is one which vitally concerns the American people and I feel that as a Christian nation our religious leaders have a definite responsibility to familiarize themselves with all problems inherent in developing a program of international relations which will assure a permanent peace," said Secretary of War Robert P. Patterson, as a representative group of leading American clergymen left for Europe on a 35-day observational tour.

The schedule called for stops in Rome, Geneva, Vienna, Berlin, Munich, Berchtesgaden, Heidelberg, Frankfurt, and the Hamm Cemetery at Luxembourg. Staff conferences with military and civilian officials of the European Command were held, and upon returning a report on occupational problems was made to the Secretary of War.

The religious agencies which worked with the War Department in commissioning chaplains during the war assisted Mr. Patterson in bringing to the delegation a cross-section of "the spiritual leadership of the nation, which today shares the grave responsibility of educating the American people in international problems."

The official party included the following, the first five of whom were named by The General Commission on Chaplains: Dr. George Pitt Beers, Chairman, Council on World Evangelization, Northern Baptist Convention, New York City; Bishop Fred Pierce Corson, Resident Methodist Bishop of the Philadelphia area, Pennsylvania; the Reverend C. Leslie Glenn, St. John's Episcopal Church, Washington, D. C.; Dr. Stewart M. Robinson, Chairman, Presbyterian Committee on Army and Navy Chaplains, and Pastor, Second Presbyterian Church, Elizabeth, New Jersey; Bishop William J. Walls, A. M. E. Zion Church, Chicago, Illinois; Dr. Alfred Carpenter, Director, Chaplains' Commission, Southern Baptist Convention, Atlanta, Georgia; the Right Reverend Monsignor James H. Griffiths, D.D., Chancellor of the Military Ordinariate, New York City; Rabbi James G. Heller, Isaac M. Wise Temple, Cincinnati, Ohio; the Reverend August M. Hintz, Pastor, First Baptist Church, Sioux Falls, South Dakota; His Excellency, Most Reverend Bryan J. McEntegart, D.D., Bishop of Ogdensburg, New York; Dr. Carl Mundinger, President, St. John's College, Winfield, Kansas; Dr. Harold J. Ockenga, Pastor, Park Street Church, Boston, Massachusetts; the Right Reverend Monsignor Edward J. Quinn, S. T. L., Vicar Delegate of the Military Ordinariate, and Pastor, Church of Our Lord Christ the King, Cincinnati, Ohio.

In Europe the mission was met at Rome by an escort party headed by Col. George S. Eyster, Chief, Public Information Division, Headquarters, European Command, Frankfurt, Germany. War Department escort officers were Major William A. S. Dollard, Chief, Religious Affairs Section, Civil Affairs Division, and Chaplain (Maj.) Matthew H. Imrie, Office, Chief of Chaplains.

THOUGHT-STARTERS

A Department Dedicated To "Priming the Pump"

By Dr. Paul Scherer

Human Heedlessness

Text: *"If They Hear Not Moses and the Prophets."*—Luke 16:31

HERE is a word from one of the parables of Jesus about Dives and Lazarus. Abraham is represented as having spoken it from heaven, where he was, across the gulf to where Dives was. It's about Dives' brothers. If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

That's a fairly strong statement, and at first blush nobody wants to believe it. People keep on saying in every generation that if only they could have some visible proof of the existence of God and the reality of life everlasting it would make so much difference to them. Some say it with genuine yearning in their hearts; others with a sneer on their lips. Some want it more than they want anything else; others shrug their shoulders and just go about their business because they know very well you can't give it to them. If only they could hear a Voice, and be sure they weren't "hearing things," as we put it; if only they could have a vision, and be sure they weren't "seeing things"; or if somebody could come back from the dead!

But Abraham flatly insists that it wouldn't do any good, not the slightest! Nobody would be convinced; certainly not these five brothers of Dives, about whom the poor little rich man was all at once so deeply concerned. If there was any family-likeness at all between him and them, they had already been a lost cause for so long that nothing could be done about it now!

"If they hear not Moses and the prophets. . . ." They had all they needed; and they didn't even have the New Testament! What they had wasn't complete. It wasn't finished. There was much yet to be written. In one sense there still is. We have far more than they had. We have more even than Paul had, or Peter, or John. We have all the chapters of God's mercy that have followed. I have set down a good many myself: Some of them are about me; some about you. There will be others tomorrow. Is it enough, would you say, when even what they had was adequate? When even in Moses and the prophets there was already room a plenty for any of them to meet God?

But let's turn now to the second thing that's implied in this tremendous verse. "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." The implication is that faith in God and in the life to come is never a mere matter of having sufficient data; it's always in the end a matter

choice. "Neither will they be persuaded." That sets you where you belong: right up against it, with nothing but your own reluctant will left standing in the way!

Knowing by Doing

Text: *"If any man will do his will, he shall know of the doctrine, whether it be of God . . ."*—John 7:17a

I shall never forget the young woman who came one evening into my study and threw down on the table a volume she was carrying. She informed me, with an air of finality and drama, that she had lost her faith; and when I asked her why, she pointed silently to the book. Do you know what it was? It was Tom Paine's *Age of Reason,* with the year on the title-page, 1794. It seemed a pity for her to suffer such loss because of something so completely out-of-date; and I told her so. I offered to get her from my own library several books that would do the same job for her much more effectively with much more modern tools. We got at the real facts after a while: there was something she wanted, and she new how desperately wrong it was. The New Testament just had to be nonsense, or she couldn't have what she wanted—not comfortably!

I don't mean that the people who have difficulty with their faith are always bad people. Not at all. Some of them are a good deal better and a good deal brighter than some of us, including me. I do mean that there's a block somewhere; and it isn't often in the mind until after it's been for a good while in the will! For some subtle, or perhaps not so subtle, reason, they don't care for what they think Christianity has to offer. They don't care for the trouble it involves. So they either accept what they've been told and refuse to go to any pains about it; or they reject it, and avoid the dilemma altogether! It means some kind of surrender; and they haven't the foggiest notion of doing any such thing. They won't say so. They prefer to march out some other reason in a cap and gown that looks as if it had graduated with them from college! But there's always one prescription they won't take. Not many of them. It's the prescription Jesus once tore off his pad and passed around: If you want to know of the doctrine, whose it is, try doing the will!

Keep Your Eyes on the True Light—Don't Get Lost in Its Refractions

Text: *"Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."*—II Corinthians 3:6

Certainly we are not to suppose that Christianity is a book-religion, all written out and finished, to be taken as it is from cover to cover, and that's that. Such notions have done indescribable harm. You begin to treat those living pages as if they were no more than the dead record of something that may have happened once. You wonder why it doesn't happen any more. You're sure it doesn't. Or perhaps you thumb the whole Book over for something that can be torn away from its original purpose in order to prove you right and somebody else wrong about something that half the time doesn't matter anyhow! Or you build up out of those poems and epics and letters your ideas of God, never mind where they came from, II Kings or the fourth Gospel; about life and death and duty and the hereafter, in what David did, and Isaiah said, and

the psalmist sang, and Christ suffered. You quote Ecclesiastes 3:19, and Romans 8:38 to 39. As if all of it were so much Holy Writ, three pounds and a quarter of sacred lore, set down on paper by the secretaries of God's Spirit for you to read, and commit to memory because it's so lovely or refer to it by chapter and verse every now and then because it's so heartening!

The Bible is by no means enough if you take it like that, as an end in itself, located somewhere in the past. You can master it thoroughly without ever having it benefit you in the least. You can study it, and underline it all carefully in red ink. I knew a man who had done that. He had gone over the whole thing and marked the passages he couldn't quite swallow: he wanted to have them stand out at a glance I suppose so that he could practice not swallowing them! You can make fun of its science, and shake your head at some of its history. You can argue about its authorship, and worry about how blood-thirsty it seems to be here and there. You can expurgate it for the children, and calculate by cubic feet and inches whether or not all the animals mentioned could have gotten into Noah's ark; and none of that matters one way or the other.

The Bible is enough because it will do in the present what it sets out to do if you'll let it. It won't necessarily help you earn a living, but it will provide you with a life. It won't give you a blue-print of the ways of God, but it will make you the kind of person that can discern and travel them. It does that just because it isn't a dead record of what happened once—to be examined in detail by scholars, investigated to pieces, and approved by bits—important as all such work is when men go at it humbly, and grateful as all of us must be for it. The Bible is enough simply because it means something beyond itself: something that exists now, and exists for you. "Grace" is the name they give it in the New Testament: one of those little words that we are forever passing by so lightly, as if we understood them; and we don't at all! "The grace of our Lord Jesus Christ." It ties up in a bundle everything God has for us: His love, His power, His peace, the rescue He brings about, the demands He lays on us, the promise He stands by and fulfills.

The Bible is all you need if that's what you're after. Everything else about it is secondary. Here is what it sets out to accomplish. Not by showing us what God is like, or telling us what He wants. But by bringing us face to face with Him. The only legitimate question you can ask about it is whether it does that or doesn't. And you're not likely to know unless you've spent a good deal of time with it! It's one of the channels of His Presence. You don't go back to it to find out what He used to be; you head through it to meet Him, and have Him show you what He is! You don't turn up Acts, chapter ten, verse fifteen, to discover what His will was for Peter: "And the voice spake unto him again the second time. What God hath cleansed, that call not thou common." You let that same voice ring in your ears about the things and the people you're looking at down your nose!

Honors and Taps

By Chaplain Roy H. Parker

Chaplain Walter B. Zimmerman

WHEN our dear friend Walter B. Zimmerman was honored by Drake University with a Doctor of Divinity degree, he was so honored because he sought "to make religion a part of the life of the American soldier." Walter Zimmerman liked to think of himself as an educator whose basic subject was religious morale.

While serving as minister of the Christian Church of Pleasantville, Iowa, from 1912 through 1916, Chaplain Zimmerman attended classes at Drake University, where he received his A.B. degreee. He also became an instructor while he attended the university. As a student and as an instructor, he took an active interest and part in the Drake University SATC Battalion. With this participation as a bridge, he became a Regular Army chaplain on October 1, 1917.

When Walter Zimmerman organized the Fort Bragg Memorial Chapel Association early in his tour of duty there, one of the most beautiful Post Chapels in our country was started on its way to realization.

While serving a tour of duty at Fort Myer, Virginia, Chaplain Zimmerman was first stricken with a coronary attack. On medical recommendation he was retired in the rank of Lt. Colonel on January 30, 1940. But our friend Walter found that the zeal for his work was so strong as to accelerate his physical strength and recovery. Having obtained a clean bill of health, he was back on duty in February of 1941. In this interval we know that our colleague was offered a very lucrative appointment to the teaching staff of a prominent college, but his record shows that he bent his mental as well as physical efforts toward return to the Chaplain Corps. He served in the Office of the Chief of Chaplains until his recent illness. During this last tour of duty he enjoyed the honors he so well deserved.

On June 7, 1943, Drake University, his undergraduate Alma Mater, bestowed upon him an honorary Doctor of Divinity degree. A denominational paper wrote of this honor:

"This is a well deserved tribute to an illustrious son of Drake. Brother Zimmerman has been one of our most distinguished representatives in the Chaplain Corps of the United States Army. When the Chaplaincy was some what in disrepute and our brotherhood went out of its way to sever its relations with it several years ago at the now famous Kansas City Convention, it was Walter Zimmerman who unselfishly and sacrificially, and without resentment, laid the foundations for a strong Christian Chaplains' Service Association which for years carried on the work our brotherhood had repudiated. In this endeavor he was supported by the chaplains of both Regular Army and Reserve Corps.

"Today, the work of endorsing Chaplain

candidates from the Christian Church is in the hands of a Chaplaincy Endorsement Commission, with The Reverend Carroll C. Roberts as Chairman, and under sponsorship of the International Convention, the Convention having reversed its former stand. This action was largely due to the pioneer work done by Chaplain Zimmerman."

I enjoyed several tours of duty in association with Walter Zimmerman. He had deep convictions about the pastoral, the moral, the spiritual and educational duties of the Chaplain. Early in his life he dedicated himself to shaping and implementing these duties. His zeal and his effort brought constant honor to our Corps. From pulpits, platforms and printed columns he showed his conviction and zeal and therein shed honor and merit on all of us. Faith, kindness, humor, tolerance and learning were graces of his character that manifested themselves in all his fellowships and especially in his work. Well done, thou good and faithful servant!

Church World Service (*Continued from page 16*)

needed, to the life of the churches, around which the communities can be rebuilt. The churches must become strong Christian, democratic forces if the nations in which they are founded are to contribute to a world-wide peace."

He added that it will be necessary for Americans to continue and even augment their aid for several years before they can hope to see this ideal realized.

The goal set in the program of Church World Service for the calendar year 1947 is $12,000,000 in funds and at least 12,000,000 pounds of supplies. The Church World Service executive said that church leaders in this country have already begun to make preliminary plans for a long-term program to cover at least the next five years.

Other Inquiries

Requests for religious literature with the exception of Bibles, are i possible filled by the General Commission. For Bibles, the request should g to the American Bible Society, 45 Park Avenue, New York 22, New York. It should also be borne in mind that the American Bible Society ha at least one or more representatives i most foreign countries.

Questions with regard to othe church matters may be addressed t the World Council of Churches, 29 Fourth Avenue, New York 10, New York.

Our Pet Aversion

By Harold C. Phillips, L.H.D.
(*Minister, The First Baptist Church, Cleveland, Ohio*)

Dr. Phillips was born in Jamaica, B. W. I. He received his A.B. degree from Denison University in 1919 and the L.H.D. in 1939. Between these years he was awarded the B.D. degree from Union Theological Seminary in New York, the M.A. from Columbia University, and the D.D. from Wesleyan University, Connecticut.

Ordained to the ministry in 1922, Dr. Phillips assumed his first pastorate in that year at the First Baptist Church in Mount Vernon, New York, where he remained for six years. Since 1928 he has been in his present pastorate.

Dr. Phillips is a past president and member of the Board of Directors of the Cleveland Church Federation; a member of the Board of Trustees of the Cleveland Baptist Association; Chairman of the Cleveland Heights Commission on Week Day Religious Education (since 1930); member of the Board of Trustees, Denison University; and a member of the Advisory Board, Greater Cleveland Salvation Army. In 1934 he was a delegate and speaker for the Baptist World Congress in Berlin; in 1937 a delegate to the Oxford and Edinburgh World Conferences, and a speaker for Baptists of North America at the Edinburgh Conference.

Writings of Dr. Phillips include *Life That Is Life Indeed, Seeing the Invisible,* and *Sails and Anchors.*

WE all have our aversions. Sometimes they are biological. I have known some people who would instantly get "jittery" if an ordinary barnyard fowl came within walking distance of them. I have known other people who, if a household cat came in through one door, they would immediately go out the other. Sometimes our aversions are psychological. Somebody makes a remark, for instance, as we sit down to dinner and it takes away our appetite. Or someone unwittingly recalls an incident out of the past and that spoils our evening. This morning, however, I want us to think of other kinds of aversions, spiritual aversions, our aversions to the truth. I refer to the way we have of shutting the door of our minds when certain aspects of the truth seek admittance.

One of the finest examples of this sort of thing is given us in the Book of Acts. The Apostle Paul had just returned to Jerusalem from his last missionary journey. The streets of the city were crowded with Passover pilgrims. Paul, who was held suspect by the orthodox Jews in Jerusalem, was making an address to them, an address which the more conservative elders of the Jerusalem church hoped would prove that he was not such a bad fellow after all. The speech was going well. The audience listened eagerly, sympathetically, approvingly, while Paul recounted his Jewish background and even the experiences of his conversion. They listened approvingly until Paul said, "And he (the Lord) said unto me, Depart: for I will send thee forth far hence unto the Gentiles." At the mention of the word "Gentiles" their whole temper and disposition changed. The speech was interrupted and the speaker's life threatened. At the mention of that word "Gentiles," they turned off their minds and turned on their prejudices. In the words of our text: "And they gave him audience unto this word, and then lifted up their voices and said, Away with such a

fellow from the earth: for it is not fit that he should live."

Up to this word—"Gentiles!" That was their aversion. They had their minds all made up on that subject. That was a closed book for them. The windows were shut tight and the blinds drawn on that particular section of their mental habitation, and they did not propose to have any new light enter there. They would listen to Paul as long as he "laid off" that subject, but when he knocked at that door and tried to open it—"Away with such a fellow from the earth: for it is not fit that he should live." Does not all this have a rather modern sound about it? Are not we just like the people of Paul's day?

Let us, in the first place, look at a few of these aversions. Some of them, of course, are just nothing more or less than pure prejudices. When Philip told Nathaniel about Jesus, Nathaniel listened intently, sympathetically and approvingly while Philip told him about Jesus in his relationship to Moses, to the law, and to the prophets, until Philip inadvertently mentioned Nazareth. And at that word, bang went the door! Nathaniel turned off his mind and turned on his prejudices. "Can any good thing come out of Nazareth?" That was his forbidden word!

I know some people who I do believe are at heart interested in religion. They believe in God, they will listen sympathetically if you talk about Jesus and His eternal insights. But you mention the word "church"—and bang goes the door! It may be that in their youth they were often made to go to church against their will, and they vowed a vow never to go when they no longer had to. I know some individuals who have kept that vow with remarkable fidelity!

There are many people who wil listen approvingly and sympathetically to the gospel if you keep it within th geographical boundaries of the home land, but mention the word "missions —and the door is shut. Of cours Americans need the gospel, but wh the Chinese, or Indians, or Africans Have we not enough to do at hom and are not all religions pretty muc the same anyway? And should w not convert all the Americans befor we try to convert people of othe lands? And isn't it better, after all, fo the Chinese to have their religion, th Africans their religion, the Indian their religion, and we our religion Needless to say, all of these plausibl half-truths have been answered an exposed times without number, bu

Annual Sermon of the Year Contest

Awards of $1,000, $500 and $250 are being offered by THE CHURCHMAN for the three best sermons which have been preached and submitted to its Sermon of the Year contest, which is open to clergymen of all denominations. The sermons must deal concretely with issues bearing on goodwill and understanding. Each week one sermon is given a citation and is broadcast by a distinguished reader over WOR, New York (9:15 EST Sunday mornings). At the end of the year these fifty-two sermons will be published in book form.

Application blanks, giving full details, may be secured by writing to THE CHURCHMAN, 425 Fourth Avenue, New York 16, New York

what chance have answers against prejudice?

Some of our prejudices are racial. We are quite willing to accept the implications of our religion as long as they are kept safely within racial lines. But when anyone speaks to us of a God who has made of one blood all men to dwell on the face of the earth, or of a Christ who actually made heroes and heroines out of many of the racial outcasts of his day, then we are ready to say to such a man precisely what the orthodox Jews of old said to Paul when he mentioned the Gentiles: "Away with such a fellow from the earth . . ." We are willing to give the gospel free course up to that word.

Of course, prejudices are not the only aversions that limit the free course of the gospel. Quite often the gospel stops dead before some selfish interest. I was talking to a young minister just out of seminary. He was being considered by a church. After his "trial" sermon—and only a young minister knows just what a trial such sermons are—the committee said to him: "We like you, and we liked your sermon, but if you come to this church we want you to know that the sermons that will be acceptable are sermons of comfort and consolation. Moreover, we want you in your preaching to stick to the individual as he faces his personal problem. We do not want any of this social gospel preaching. We are not interested in what Christianity has to say about economic, racial, or political situations." Thank heavens the young man had enough spunk to say "no." What they wanted was an emasculated gospel. What that church was saying was, "We will allow the gospel to have free course up to that word; then 'lay off.'"

I was reminded of a story that Dr. E. Stanley Jones related in one of his books. In his Indian Ashram the menial tasks were performed by the outcaste Hindus. But once a week these Hindus were given a day off and on that day the other members of the establishment did the household chores. It came the turn for a high caste Brahmin and he refused. When asked why he replied, "Well, I'm converted, but I'm not converted that far."

He was speaking, I am sure, for all the rest of us. We are converted too, but not that far. There is some particular hurdle we find it hard to take, some forbidden word we leave out of the Christian vocabulary and it is possible for us to select words which cause us no inconvenience or discomfort, and so to omit those that do. For instance, we walk through the Old Testament and we stop before the Twenty-third Psalm. "The Lord is my shepherd; I shall not want. . . . Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." Or we pause before the words: "God is our refuge and strength, a very present help in trouble"; or—"I will never leave thee nor forsake thee"; or ". . . underneath are the everlasting arms." Now it is well that we should repeat those words; they are a part of our great religious heritage. But I wonder if we are so familiar with the words of an Isaiah pleading for political justice, or an Amos with his stern demand for social righteousness, or a Micah defending the cause of the poor?

So too we walk through the New Testament and we stop before such words as "Come unto me, all ye that labor and are heavy laden, and I will give you rest"; or—"Let not your heart be troubled: ye believe in God, be-

lieve also in me"; or—"Peace I leave with you, my peace I give unto you"; or—"God is love." And it is well that we should repeat these great words. But I wonder, do we repeat as often such words as these: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" "If any man will come after me, let him deny himself, and take up his cross and follow me." Do we cherish the Sermon on the Mount, with its challenging ethical ideals? You see, we can always find in the religious vocabulary, words which fit into our moods or ideas without causing us any great disturbance. But the Christian religion is not something that is made to order. It is not made to fit us. *It is that to which we must adjust ourselves.* It seeks to enlarge our experience by enlarging our knowledge of the truth.

In the second place let us ask: Just how can we give the gospel a chance, so that it will not stop at the forbidden word, stop when it hits some deep-seated prejudice, stop when it hits some selfish interest, or stop when it comes up against some secret sin? Just how did it happen that this Jew, Paul, surmounted this hurdle at which his contemporaries had balked? The answer of course is found in the liberating, transforming power of Christ within the heart of St. Paul. As he put it: "The law of the spirit of life in Christ Jesus hath made me free . . ." "What the law could not do because it was weak . . . God, sending his own Son, . . . condemned . . ." Christ did not stop at the forbidden word, and as a true follower of Christ, Paul did not feel that he should either.

In his autobiography Lincoln Steffens tells about a young reporter who having lost his job, came to talk to him about the situation. He was asked how he came to lose it and replied, "Because you see, they (the newspaper editors) had three lists: names never to be mentioned at all; names never to be mentioned without praise; and names never to be mentioned without a roast. I couldn't help it. I specialized in mentioning the unmentionables, in roasting those to be praised, and in praising those to be roasted. So—can you help me to another job?"

I have mentioned this because it illustrates what we are saying. The religion of Jesus' day, as some religion today, was not unlike the inflexible policy of that newspaper. There were certain names that were never mentioned except in derision, like Gentile, Samaritan, publican, sinner; certain names that were always praised, like Pharisee, scribe, priest, and so on. And men lived out their religious lives behind and within these arbitrary and unfair boundaries which violated, as was inevitable, the canons of truth and justice. Then came Jesus of Nazareth whose one loyalty was loyalty to the truth as God made it known. He began to mention some of these names that were taboo. Those who were always praised, He began quite literally to roast, like the Pharisees, scribes, priests; and those who were always roasted He saw were quite often worthy of praise, like the Samaritan, the Gentiles, the publican, the centurion, and He praised them. "And they gave him audience unto the word, and then lifted up their voices and said, Away with such a fellow from the earth: for it is not fit that he should live." "Crucify him." And they crucified Him.

The Cross was erected therefore be

cause Jesus would not stop at the forbidden word but went beyond it. That is why the Cross is a symbol of our salvation. Had He been willing to remain behind the barriers which His generation had set up, to accept their religious, their social goals and objectives, to stop before the hurdles at which they shied, He would have escaped crucifixion.

Observe in the third place that our salvation lies in our willingness to bring these aversions of ours, these forbidden words, to the clear light of the Cross. What a striking example this very incident provides! The word "Gentile" was to the orthodox Jew of the first century a barrier behind which the waters were dammed up in stagnation. For orthodox Jewry was marked by the particularisms of race and nation. It could not get beyond that barrier. St. Paul, however, found in this very word which for his contemporaries had become a barrier, an avenue through which the universal liberating ideals of the gospel could flow out across the world.

Is that perchance a parable of life? Can it possibly be that the very matter which now seems like a millstone about our necks, if squarely and bravely faced, can become a stepping-stone to a larger life?

Consider our own personal lives. Is it not true that often in the house of our life we have some room where the blinds are drawn? We alone have the key to that room. We do not want to submit that to the clear light of truth. Can it be that these shady places in our lives, had we the courage to submit them to the light of truth, would become the sources of our greatest illumination: Can it be that the sin which doth so easily beset, if conquered by the grace of God, would become the source of spiritual growth and progress?

Does not the same hold true in the life of the world? Take the word "sovereignty." We are willing to listen to one who speaks about national preparedness and national security. But should the speaker say that the nations cannot have national security save at the price of giving up some of their national sovereignty, then at the sound of that word all the old prejudices and fears and prides get hold of us—we cease to be objective, we turn off our minds and turn on our prejudices. Yet can anyone doubt that had the nations the courage to bring that concept to the light of truth, this very thing which now threatens to entomb us, this very barrier to our progress, would become the source of our liberation. For it is through that word that the bigger and freer life of man lies, the life of international cooperation and good will.

So it is these very unredeemed aspects of our life, personal and social, which hold the key to our salvation, our security, and our peace. "They gave him audience unto this word . . ." No, do not stop at that word. Speak it out boldly. Learn to pronounce it. Bring it to the light of the truth that shines from the Cross, and that very word which seems a barrier will become the gateway to a larger life. The obstacle at which we balk will become the avenue of our spiritual liberation and enrichment.

The Bishop Served Supremely

THE RT. REV. HENRY KNOX SHERRILL recently concluded six years of outstanding service with The General Commission, two years as a member of the Executive Committee, two years as Vice Chairman, and two years as Chairman. During these various terms of office the Bishop labored diligently to establish a splendid partnership between the respective government agencies, namely the Army, the Navy and the Veterans Administration, and the churches. Such cooperation through working partnerships is of great significance both to the church and to the nation as a whole. It would be well if everyone could realize the extent of cooperation achieved by fifty denominations of various communions with the government services.

More specifically, for example, it worked out in this way during the war: that The General Commission under his direction not only labored to provide enough chaplains for the spiritual welfare of the services but also took steps to get rid of the few chaplains whom it was necessary to remove from the service. There is no question but that this contributed a great deal to the high efficiency of the chaplains and the splendid personnel which represented us during the war.

During Bishop Sherrill's chairmanship the churches throughout the war also supplemented what the Army and Navy did by giving large sums of money for fitting out chaplains with additional equipment and by furnishing hundreds of thousands and millions of pieces of literature to be distributed to men in the service, all of which was done in an excellent spirit of harmon

THE RT. REV. HENRY KNOX SHERRILL

When the war was over there w danger that the great majority of o church people, aroused to a high poi of interest as they had been during t emergency, would lose interest a forget the chaplains and the thousan of young men from our many parish serving all over the world in peac time occupation and guard duty. B fore retiring from his office, the Bish took definite steps to establish the wo of The General Commission on Cha lains solidly so that there would no letdown in the peacetime progra Thus, in the event of a possible n

tional emergency, the spiritual forces of the churches would not be caught off the alert in a spiritual Pearl Harbor.

To further prevent a slowdown in the moral and spiritual attention given youth in the armed services, the Commission Chairman labored enthusiastically to establish the Chaplains' Memorial on Capitol Hill. Under his chairmanship various steps and actions were taken in order to purchase and pay for the residence of the late Senator Hiram W. Johnson on Maryland Avenue to establish a memorial for chaplains who sacrificed their lives in the world wars. This $100,000 project will provide a permanent national headquarters for The General Commission.

During his chairmanship Bishop Sherrill also travelled to many parts of the world, sometimes even to the battle front, in the interests of The General Commission. He braved difficult weather conditions—rain, fog, mud, heat, and cold—in order to be with thousands of young men in distant parts. The Bishop made these extensive travels not simply in the interest of morale, but in the interest of souls and the total personality of these people, and to help maintain the constant contact between them and the church at home.

As past chairman the Bishop will continue to serve on the executive committee. One might continue to write or speak at length with respect to the Bishop's excellent work, but let it suffice to say that The General Commission has been singularly blessed in having as its head for the past two years the Rt. Rev. Henry Knox Sherrill, Presiding Bishop of the Protestant Episcopal Church of America.—D. L. D.

TWO CRIPPLES

By Mildred M. North

Two cripples entered a church one day;
Crippled—but each in a different way:
One had a body strong and whole
But it sheltered a warped and twisted soul.
The other walked with a halting gait,
But his soul was "tall and fair and straight."

They shared a pew. They shared a book.
But on each face was a different look:
One was alight with hope and joy
And faith that nothing could destroy.
The other joined not in prayer or hymn,
No smile relaxed his features grim.
His neighbor had wronged him; his heart was sore.
He thought of himself and nothing more.
The words that were read from the Holy Book
Struck deafened ears and a forlorn look.

To one came comfort—his soul was fed;
The other gained nothing from what was said.
Two cripples left the church that day;
Crippled—but each in a different way:
A twisted foot did one body mar,
But the twisted soul was sadder far.

Head of Veteran's Administration Chaplaincy Resigns

THE Reverend Crawford W. Brown, Director, Chaplaincy Service, Veterans Administration, announced his resignation in June to return to the active ministry of the Protestant Episcopal Church. For the time being he will be on the staff of the Washington Cathedral. Chaplain and Mrs. Brown will continue to reside in Washington.

Coming to Washington from the Church of the Redeemer (Episcopal) in Elgin, Illinois, after a period of service with the Corps of Chaplains, U. S. Army, Chaplain Brown entered upon his duties with the Veterans Administration on June 15, 1945. During these past two years he has guided and directed the growth of the Chaplaincy Service in the Veterans Administration from a small group of 11 full-time and 171 part-time hospital and home chaplains to a present strength of 226 full-time and 115 part-time chaplains.

The growth of the Chaplaincy Service during this period has paralleled the greatly expanding program of the Veterans Administration itself. Faced with an unprecedented increase in the number of hospitalized veterans, the Veterans Administration determined that there should be a Chaplaincy Service comparable in its ministry to that which was made available to men and women of the armed forces by the Corps of Chaplains, U. S. Army, and the Chaplain Corps in the Navy. For many years there had been full-time chaplains at domiciliary homes, formerly old soldiers homes, but most Veterans Administration hospitals depended for their religious ministry upon clergy from the near-by communities. With the establishment of the Chaplaincy Service and the appointment of Chaplain Brown as Director, it was determined to expand that religious program to make available in every Veterans Administration hospital and home a well trained full-time chaplain.

These men were chosen from veterans who had themselves served in the armed forces. Every hospital with a capacity of 150 beds or more had at least one chaplain appointed. Larger hospitals with greater bed capacity had chaplains assigned at the ratio of one chaplain for every 500 patients. Catholic, Protestant, and Jewish chaplains were appointed to full-time duty, the proportions determined by a religious census of the patient population. Protestant groups were represented on a national basis so that today representatives of some 27 different Protestant denominations are now on duty.

When the expanding Veterans Administration was decentralized into 13 branch areas, Chaplain Brown and the staff which he had chosen to assist with the development of the Chaplaincy program were responsible for selecting and recommending for appointment the Chiefs of the Chaplaincy Division in the various branches. These men supervise the professional work of the chaplains in hospitals and homes and correlate and assist in the administration of the Chaplaincy Service within their branch areas.

During the past two years Chaplain Brown has seen needed supplies for the conduct of the religious work of the hospital chaplains procured and stored in Veterans Administration depots for distribution to the various hospitals as needed. Plans for chapels to be erected in each Veterans Administration hospital and home have been developed, and designs reviewed and approved. Chapels at the hospitals are planned to care for the needs of all the major faith groups and so arranged as to make them both adequate and of easy access to veteran patients. Space for wheel-chair patients, for example, is provided in each plan and ramps replace steps when necessary so that such patients can easily attend the services of their choice.

Although chaplains selected for this specialized ministry to hospitalized veterans were chosen from high-caliber, experienced clergy, Chaplain Brown has consistently maintained that a training course aimed at increasing their effective ministry should be a part of the continuing program. Such a training course has been outlined and projected for the coming months.

The General Commission on Chaplains of the Protestant Churches, the Military Ordinariate of the Roman Catholic Church, and the Committee on Army and Navy Religious Activities of the Jewish Welfare Board, as well as many denominational boards of the various churches, have worked in close cooperation with Chaplain Brown in the selection of chaplains and the development of the program of the Chaplaincy Service.

"The organizing of a corps of competent hospital chaplains," said Chaplain Brown, "is one of the thrilling developments in religious work in this country. Centering attention, as these men do, on the moral and spiritual life of the veteran patient, cooperating with doctors and nurses and attendants to make life in the hospital preparation for larger life outside the institution, and contributing to the ease of both mind and spirit while the curative forces of nature and of God do their work, is a highly important ministry. It is my hope that the Chaplaincy Service in the Veterans Administration may blaze new trails in the personal ministry of the church to those who are ill. It has been a real satisfaction to be associated with this work in its developmental stages."

CORRECTION! ! !

The July, 1947, issue of THE CHAPLAIN (page 44) carried a statement to the effect that the quadrennial General Conference of The Methodist Church was recently held in Boston. This statement was in error. The conference will be held in Boston, Mass., beginning April 28, 1948.

BACK TO SCHOOL FOR CHAPLAINS

PERKINS SCHOOL OF THEOLOGY
OF SOUTHERN METHODIST UNIVERSITY
Dallas, Texas

(Eugene B. Hawk, Dean)

Perkins School of Theology is an integral part of Southern Methodist University, located some five miles directly north of downtown Dallas. It takes its name from generous friends whose two-million-dollar donation greatly increases the equipment and endowment of a school for the training of ministers and other religious workers.

Dallas is at the very heart of a great church constituency which offers all men at the school a fine opportunity to hear outstanding preachers and to attend successful churches of the several denominations. If men desire to preach while in the School of Theology, they will find a number of churches within a short radius of Dallas which desire supply service. The District Superintendents of the Methodist Church are actively cooperative with the school in this matter. Those who are interested may write to the Dean, or to Prof. A. W. Martin, director of pastoral work in the seminary.

While students of every religious denomination are cordially welcome to the School of Theology, the work is planned primarily for the training of workers in The Methodist Church. Some 600,000 Texas Methodists give generously of their money and of themselves in the support of the program. Almost as heartily do the Methodists of Arkansas, Oklahoma, Louisiana, Missouri, Kansas, Nebraska, and New Mexico claim the school as their own, since the university is the property of the South Central Jurisdiction of the Church.

Southern Methodist University has made special arrangements for the men enrolled in the School of Theology for either of the short courses or for those attending the full summer quarter. There will be adequate and convenient housing for both single and married men whose registrations are accepted in the Perkins School of Theology office.

Beyond the usual courses, special instruction is offered for chaplains, directors of religious education, and supply preachers. To this end, the General Board of Education and the Board of Missions are cooperating. The main Fondren Library is open for use along with the rich theological equipment of the Perkins School of Theology Library.

For further information write the Dean Eugene B. Hawk, Perkins School of Theology, Southern Methodist University, Dallas 5, Texas.

SAN FRANCISCO THEOLOGICAL SEMINARY
San Anselmo, California

(Jesse H. Baird, President)

San Francisco Theological Seminary is conducted under the auspices of the Presbyterian Church, USA, and is accredited by the American Association of Theological Schools. A recent

communication from the school states: "We do not have any folders for postgraduate students at the present time and right now we find ourselves overcrowded with postgraduate students."

For further information write the Rev. William F. Ehmann, Field Representative, San Francisco Theological Seminary, San Anselmo, California.

The Eastern Baptist Theological Seminary

Overbrook, Philadelphia, Pennsylvania

(Gordon Palmer, President)

The Eastern Baptist Theological Seminary is not "just another school." It has carefully set up objectives which it believes are significant for the modern ministry, and to the attainment of these objectives has planned its program of studies, organization, and administration.

Ultimate Objective:

The ultimate objective of the seminary shall be to prepare adequately for Christian leadership through the church: preachers, pastors, evangelists, missionaries, teachers, and leaders of sacred music, who intend to devote their lives to the spread of the Gospel in accordance with the teaching set forth in the doctrinal basis of the seminary.

Immediate Objectives:

Character. It shall be the purpose of the seminary to lead each student to a richer knowledge of God as revealed through Jesus Christ, to a deeper experience of communion with Him, and to the attainment of a philosophy and mode of life which are truly Christian.

Conviction. It shall be the purpose of the seminary to lead its students to an understanding of the basic doctrines of the Christian faith, and a conviction of their validity for the total life of modern man.

Scholarship. It shall be the purpose of the seminary to lead its students to an understanding of that body of knowledge considered essential for the task of Christian leadership, and to an appreciation of the finest contributions to scholarship.

Evangelism. It shall be the purpose of the seminary to lead each student to an appreciation of the need for evangelism, and to give training in methods and programs adequate to meet the need, both at home and abroad.

Experience. It shall be the purpose of the Seminary to lead each student to an understanding of the needs of his fellow men, to an appreciation of their problems, and to a desire to serve them in the spirit of Christ. The medium of such experience shall be a program of graded and supervised field work.

For further information write Mr. Joseph R. Bowman, Registrar, The Eastern Baptist Theological Seminary, Overbrook, Philadelphia, Pennsylvania.

The Iliff School of Theology

Denver, Colorado

(Edward R. Bartlett, President)

Special Advantages

The location of The Iliff School of Theology affords unusual advantages. The city of Denver is situated a mile above sea level. The climate is excellent for study as well as recreation. The heat of the summer and the cold of winter are both far less trying than

at lower altitudes. A few miles west of the city the great range of the Rocky Mountains rises to provide a panoramic view from the campus as beautiful as it is unusual. From majestic Pikes Peak, seventy miles south of Denver, to Mount Evans just west of the city, to Longs Peak, seventy miles north, one may view the range for the full one hundred and forty miles.

Denver is the natural capital of a vast area that stretches away five hundred miles in every direction. As such it is strategic from the commercial, social, and religious points of view. It is a cosmopolitan city in which meet every kind of folk, preeminently the type of city for the location of a school of theology. There are one hundred and sixty Protestant churches in the city, several of them among the strongest of their respective denominations. Every type of modern church may be here studied in action.

Library Facilities

The Iliff School of Theology is located advantageously from the point of view of library facilities. The University of Denver has a large library, the Mary Reed Library, located within a few steps of The Iliff School of Theology building. The city of Denver has a library of more than four hundred thousand volumes. Many of these are in fields of interest to the students of The Iliff School of Theology. Arrangements have been made whereby such books may be brought to the campus for use by students. The extensive library of the University of Colorado, at Boulder, Colorado, is within forty-two miles of the campus. Various other institutions of higher learning are located within seventy miles of the school.

The Iliff School of Theology has a splendid technical library of at leas thirty-five thousand volumes for th study of religion. New books an journals are being added constantly.

General Academic Information

The Iliff School of Theology has fo its specific purpose the professiona training of men and women who ar college graduates, for religiou service. It seeks to train pastor chaplains, pastors' associates, religiou education directors, Wesley Founda tion pastors, social service directors i church institutions, and teachers of re ligion in colleges and universities.

The school is accredited by Th American Association of Theologic Schools.

The Master of Arts Degree

By arrangement with the Universit of Denver, students in The Iliff Scho of Theology may qualify for the de gree of Master of Arts, with a maj in Religious Education, in Philosoph or in Religion. This degree is cor ferred by the university.

The Doctor of Philosophy Degree

Arrangements may be made wher by work taken in The Iliff School Theology becomes part of an ar major for the Doctor of Philosophy d gree in the department of speech The University of Denver. Candidat who are interested in pursuing wo toward the Doctor of Philosophy d gree should consult the dean of t graduate school of the university.

NOTE: Graduation from an accredit four-year college is a prerequisite f admission to The Iliff School of Th ology as candidate for a degree. A plicants for admission must prese (1) a transcript of previous acade

rk done, and (2) satisfactory evi-nce that they have met all of the quirements of the Bachelor's degree. For further information write to: esident Edward R. Bartlett, The Iliff hool of Theology, 2201 So. University ulevard, Denver 10, Colorado.

THE DIVINITY SCHOOL
THE UNIVERSITY OF CHICAGO
Chicago, Illinois
(*Bernard MacDougall Loomer, Dean*)

A letter from The Divinity School, iiversity of Chicago, states: "The ture and variety of our year-round, arterly program are such that we ve felt it unnecessary to construct urses specifically for returning chap-ns."

For further information write Dr. ifton G. Hoffman, Director of Exten-n, The Divinity School, University of icago, Chicago 37, Illinois.

CENTRAL BAPTIST THEOLOGICAL SEMINARY
Kansas City, Kansas
(*William Walter Adams, President*)

eneral Information

For more than forty-five years Cen-al Seminary has been serving urches throughout the central and estern parts of the United States. udents who come to Central for eir seminary work discover an un-ually large number of possibilities r experience. Churches within travel stance are eager to secure Central udents for pastoral leadership. Be-use of the generous support of ends of missions and ministerial ucation the cost to the student is ry moderate.

For information write to Dr. W. W. lams, President, Central Baptist Theological Seminary, Seminary Heights, Kansas City 2, Kansas.

New President

Central Seminary is very enthusiastic about her new president, Dr. William Walter Adams. Dr. Adams has an A.B. degree from Howard College, Birmingham, Alabama; Th.M. and Th.D. degrees from the Southern Baptist Theological Seminary, Louisville, Kentucky; and for twenty-one years was Professor of New Testament Interpretation at Eastern Baptist Theological Seminary, Philadephia, Pennsylvania. North, South, East, and West acclaim Dr. Adams as a scholar and a Christian. President Ellis A. Fuller of the Southern Baptist Seminary writes, "I think he is one of the most scholarly, most deeply spiritual, most energetic, and most trustworthy men among us." Dr. Luther Wesley Smith, of the Board of Education and Publication of the Northern Baptist Convention, writes, "Dr. Adams is a Bible scholar and a teacher of such outstanding ability as to have brought him to the attention of our Northern Baptist Convention more widely and favorably than any other man of the faculties of any of our seminaries."

Emphasis

1. Majoring on Bible study, with forty courses offered in the English Bible, and nineteen courses offered in Greek and Hebrew.

2. Maintaining an earnest Christian spirit and fostering fraternal fellowship between all followers of Christ.

3. Loyal to the Baptist view and interpretation of the Bible and to the organized work of the denomination. Regular courses of study given in missions and evangelism.

RECOMMENDED READING

Book Reviews
By The Editor

Daily Prayer

For those who seek new and refreshing pathways in the experience of daily prayer this book authored by spiritual masters in this art is a splendid guide to the reader in adoration, thanksgiving, repentance, petition and intercession. It is recommended to chaplains as well as to individuals, families and church groups.

Daily Prayer, *Compiled and edited by G. A. Cleveland Shrigley. (Foster & Stewart Publishing Corp., Buffalo 3, N. Y. $2.50.)*

Spirit

In these days of struggle there are many flaw-pickers and diagnosticians, but here we have the writings of a person who in the field of religion and health not only analyzes and diagnoses ailments but also offers prescriptions for specific conditions of need. It has been said, "These prescriptions are brief but inspiring comments on such moods as worry, discouragement, self-pity and intolerance, usually taking their departure from a word of Scripture."

This brief book is now in its seventh printing, the most recent being the revised edition of February, 1947.

Gotthard Booth, M.D., says, "Since this book was first published the position taken in it has been supported by a new branch of medicine to an ever increasing extent. More specifically it may be said that psychosomatic medicine has found more and more organic diseases to be connected with personality and that even where the cure is not to be effected by psyc logical means the spiritual mana ment of the patient forms an impor part of good medical care."

The chapters, replete with diagr and charts, deal directly with everyday struggles and conflicts w in the human spirit and point the to conquest over self.

Dean Luther A. Weigle, Yale U versity Divinity School, says: "' are rendering a great service thro this admirable little book."

Spirit, *by Ethel P. S. Hoyt. (E. P. D & Company, New York, $1.00.)*

Christ at the Battlefron

While this book has been off press for some time, it will prov interest and enlightenment to t who wish to study objectively cer aspects of religion as related to r cooperation and war. The book tains letters from both the former the present Chief of Army Chapl the Chief of Navy Chaplains, other notables. This 130-page contains also a liberal numbe photographs.

"Loyal service in the armed fo of the United States is one of proudest traditions of the Amer Negroes. Since childhood, the N soldier has heard at home, from pulpit and from the lecture plat that his people have given their and substance in each of Amer wars. Many Negro soldiers in the p ent war are the sons, grandsons great-grandsons of veterans of fo

wars. Negroes have always served in the fighting forces of the United States. The kind, quality and extent of this service has always been in harmony with America at a given time. There have been heroes and there have been men as badly shaken as those in the Red Badge of Courage; there have been crack outfits and those whose morale and discipline have been poor. The Negro average has neither been as high as the orators' roll call of heroes would place it nor as low as the estimate of the uninformed. In general, it has been the average of American troops. With good officers and good training, Negroes, like other Americans, have made good soldiers."

Christ at the Battlefront, *by the Rev. William H. Jernagin, D.D. (1946). (For sale at 1934 11th Street, N.W., Washington, D. C., $1.50.)*

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Crosses in the Wind

Chaplains have many, many inquiries relating to the war dead. *Crosses in the Wind* contains direct information about this type of service. It is dignified and reverent but yet realistic in descriptions of burials under combat conditions. For those who genuinely want to know more about battles and burials it provides a sincere answer without being morbid.

Authentic War Department information on repatriation of the service and civilian war dead under the four options, together with a complete directory of American Graves Registration cemeteries throughout the world, is provided.

Crosses in the Wind, *by Joseph James Shomon. (Stratford House, Inc., $3.00.)*

AT YOUR SERVICE

• *Materials and services available to chaplains*

New schedules for The Chaplain and The Link

Since the consolidation of the editorial offices of THE CHAPLAIN and THE LINK, new schedules and deadlines have been set up which we believe will effect prompt delivery of both publications. Under the new schedule we are submitting copy to the publisher three months in advance of publication date.

Accordingly, copy for the October CHAPLAIN was sent to Nashville before July 18. This issue goes to press on August 20 and is ready for delivery September 1, 1947. Thus it can be seen that an allowance of one entire month is made for mailing to the various parts of the world. We believe that in one month's time the most distant outposts should normally receive their magazines.

In the event that either THE CHAPLAIN or THE LINK arrive tardily, we shall appreciate being advised. We will do all in our power to see that service to you is prompt and efficient.

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For sale

Portable Altar and Communion Set with case, containing silver cross, candle sticks, chalice, communion tray (30 glasses) and paten, two extra wine containers. Practically new and reasonably priced. For further information, address inquiry to: Chaplain F. S. Smith, 3501st AAF BU, Boca Raton AAF, Florida.

NEWS AND VIEWS

INTERNATIONAL:

European countries under Soviet control are the very fields where church influence should be exerted, and Unitarians intend to go there with their "straight, uncompromising gospel of freedom and democracy," according to a speech of the president of the American Unitarian Association, Dr. Frederick May Eliot.

A World Congress of Religion to be held in the United States in the fall of 1948 is being planned by the Church Peace Union under the leadership of Dr. Ralph W. Sockman, pastor of Christ Church in New York.

A series of radio interviews is to be recorded in 17 countries by Church World Service in cooperation with the National Broadcasting Company and later used by the Joint Religious Radio Committee. The interviews are designed to show the efforts which Europeans are making to reconstruct devastated areas, with leadership and funds of Church World Service.

The selection of delegates to the assembly of the World Council of Churches in Amsterdam in 1948 will determine the character of the assembly, it was explained by Dr. W. A. Visser 't Hooft. The theme of the studies will be "Rebirth of the Church," and the aim of the churches will be not so much "to give dicta to the world from a mountain top" as to find ways "in which they can give the world an example of real Christian repentance and renewal."

GIFT FROM MOSCOW

Dr. Louie D. Newton, reelected president of the Southern Baptist Convention, holding a hand-engraved chalice dating back to the fourteenth century which he presented to the convention as a gift of the First Baptist Church of Moscow, received on his recent visit there. (RNS photo.)

NATIONAL:

The six-months' military training plan of the President's advisory commission took into consideration its religious implications as well as educational, medical, economic, and others. Dr. Daniel A. Poling and Dr. Edmund A. Walsh, S.J., were members of the commission. No mention of the need for chaplains in such a program was made, but RNS reports that a spokesman of the War Department estimated that 380 new chaplains would be needed for the ground forces and 13 for the air forces.

The imperative need for universal peace-time military training was stressed by Lt. Gen. J. Lawton Collins, three-star general, in a speech at the annual convention of the Catholic Press Association of the United States. He held "unsound" the claims that the next war will be a push-button combat managed by a few scientists and will not require a large army. He also stated that the cost for an entire year of universal military training in peace time would be less than the cost of three days of war.

A national organization for the separation of Church and State has been formed by a number of large Protestant denominations under the leadership of key men of the churches. A committee has been named to formulate principles and study the legal approach to the problem. Some of the sponsors favor working primarily for the constitutional amendment proposed by Representative Joseph R. Bryson, and others for changes in state laws allowing use of public funds for parochial education.

A petition to make the chaplaincy service of the Veterans Administration a separate body from the special service division has been made by the General Assembly of the Presbyterian Church in the U. S.

EDUCATIONAL:

A school of religious journalism for the training of journalists with a Baptist background wishing to devote their lives to denominational journalism is planned by the Oklahoma Baptist University in connection with the National Baptist Sunday School Board.

A formal course in "industrial chaplaincy," probably the first of its kind, is to be conducted at the Bloomfield Theological Seminary in New Jersey. The teacher will be the Rev. Anthony Monteiro of Newark, a minister of the Presbyterian Church in the USA and a pioneer in the field of taking the gospel to factory workers. Formerly a factory worker himself, he financed his study, after working hours, in Bloomfield Seminary. Later he conducted services with great success in the factory where he was employed, when the management instituted Sunday work. After this, the factory helped him to complete his ministerial training, and now he is chaplain at eight factories in New Jersey.

BRITISH MOVIE PRODUCER HONORED

J. Arthur Rank, English moving picture producer and Christian layman, is shown as he was presented with a scroll by Dr. Forrest L. Knapp, general secretary of the World's Sunday School Association, honoring him for his "outstanding service to Christian education throughout the world, especially by pioneering in the production of films on Christian themes." (RNS photo.)

The Committee on Friendly Relations with Foreign Students is an interdenominational organization to help foreign students find companionship. One of the recent events was a five-hour trip up the Hudson made by students from 22 countries. There are about 16,000 foreign students in American colleges today, twice the number in 1939. The activities of the committee should be an aid to better understanding between Americans and foreigners of the future.

INTERRACIAL AND INTERFAITH:

A set of carillonic bells donated by men of three faiths has been installed and dedicated at the Hanson Place Methodist Church in Brooklyn, New York. The Rev. John Emerson Zeiter is minister. Donors of the carillon are Lester Feistal, Jr., Methodist, and Clifford J. Feistal, a Catholic, in memory of their father and mother; and Martin V. Silby, Jewish, in memory of his parents.

The Jewish Institute of Religion in New York awarded the degree of Doctor of Hebrew Letters to two Christian men at commencement exercises. Recipients of the awards were Channing H. Tobias, director of the Phelps-Stokes Fund, and the Most Rev. Bernard J. Sheil, Roman Catholic Auxiliary Bishop of Chicago. Dr. James G. McDonald, member of the Anglo-American Committee of Inquiry on Palestine, urged that graduates of Jewish and Christian theological seminaries spend at least a year in interneship in Palestine, where they can "gain the fullest appreciation of the intimate relation between the land and the teachings of the Bible." He also received the award.

PERSONALITIES:

The man who initiated Easter sunrise services in 1904 and promoted Christmas carol singing for the sick has retired from the Veterans Administration Chaplaincy. Chaplain Gustav Stearns, a Lutheran minister last stationed at the Veterans Administration Center at Wood, Wisconsin, has ministered to veterans of five wars of the United States. In World War I he was chaplain with the 127th Infantry Regiment of the Red Arrow Division, and has received numerous awards of merit.

The new moderator of the General Assembly of the Presbyterian Church in the USA is Wilbur Laroe, Jr., of Washington, D. C. The fourth layman to hold that office, he is a member of the General Council of his denomination, a ruling elder in the Chevy Chase Presbyterian Church of his city, and has been active in community and civic affairs as well. A gavel was presented to him which was formed of 22 pieces of wood from the mission areas of his church throughout the world.

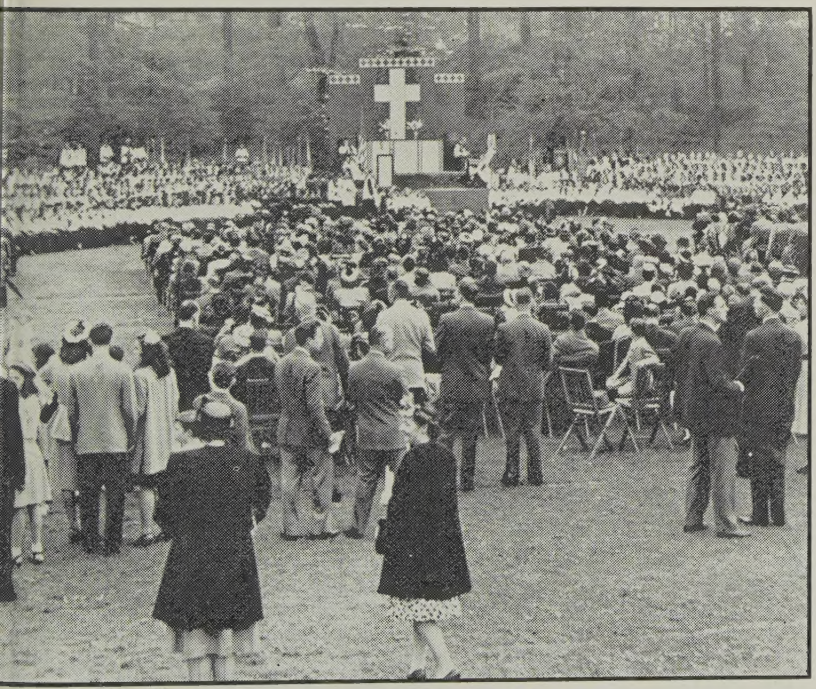
Dr. John R. Mott, World President of the YMCA, at the age of 82 is planning to resign from his position "to make room for a younger man." Dr. Mott is a Nobel Prize winner. He has recently made a tour through Germany, speaking at meetings and consulting with ministers, youth leaders and heads of lay organizations.

Why I Am for the Church, a book offering an interpretation of the application of Christian faith to the needs of modern living, has been written by Charles P. Taft, president of the Federal Council of Churches, and published by Farrar, Straus and Co.

OREIGN:

At a recent celebration of the second anniversary of the founding of the "I Gospel Hour" at the Yokohama apel in Japan, attended by 200 ilitary and civilian personnel, four diers and a sixteen-year-old girl ve testimony of their experiences in coming Christians and the blessings at have come to them as a result. e "GI Gospel Hour" is a weekly turday night Christian meeting ich has proved to be a strong spiral factor in the lives of Christian diers in the Philippines, Okinawa, orea and Japan. As Pfc. Irving Hoffman of Rochester, N. Y., put it, "God went to a lot of trouble for me. He permitted me to come 8,000 miles here to Japan in order that I might become a Christian."

The meeting was conducted by Chaplain Eugene McGee of Camp McGill, and a message was given by Chaplain George S. Hixon of the 155th Station Hospital, who briefly sketched the history of the "GI Gospel Hour." He stated the aims of the organization: to win soldiers and civilians to Christ, to train for Christian leadership, and to provide for spiritual Christian fellowship.—*Adapted from Pacific Stars and Stripes.*



tdoor services at the Episcopal Academy in Philadelphia at which Sunday School children of e Episcopal Diocese of Pennsylvania presented more than $60,000 for missions to the Rt. Rev. iver J. Hart, Bishop of the Diocese. (RNS photo.)

Former Chaplains . . . AND WHERE THEY MAY BE FOUND

BARTELL, EDWARD N. ..... *St. John's Lutheran Church*, Burr Oak, Michigan
BEDENBAUGH, KENNETH W. ..... *Rembert Methodist Church*, Rembert, South Carolina
BEHNKE, ALBERT A. ..... *Luther Memorial Lutheran Church*, Richmond Heights, Missouri
BENNETT, ELDIN ..... *United Presbyterian Church*, Midway, Pennsylvania
BLACK, FRANK C. ..... *Central United Presbyterian Church*, Omaha, Nebraska
BLICK, FRED M. ..... *First United Presbyterian Church*, St. Louis, Michigan
BOLLINGER, EDWARD ..... *Howard Park Baptist Church*, Springfield, Illinois
BREHM, JOHN J. C. ..... *Immanuel Lutheran Church*, Lewiston, Minnesota
BURR, BERYL L. ..... *Wyoming Baptist Church*, Wyoming, Ohio
FARRIS, WALTER L. ..... *United Presbyterian Community Church*, New Kensington, Pennsylvania
FORTUNE, ALLEN E. ..... *Veterans Administration Hospital*, Tuskegee, Alabama
GLASS, SAMUEL E. ..... *United Presbyterian Church*, Findlay, Ohio
GOLD, WILLIAM B. ..... *Veterans Administration Hospital*, Roanoke, Virginia
GREGORY, RANDOLPH L. ..... *Franklin Baptist Church*, Flanklin, Virginia
GUMZ, FREDERICK A. ..... *St. Paul's Lutheran Church*, Charter Oak, Iowa
HOFFMANN, BEN. G. ..... *Texas District Lutheran Mission Board*, San Antonio, Texas
HUDGINS, IRA ..... *Leesburg Baptist Church*, Virginia
JANK, ROBERT M. ..... *Zion Lutheran Church*, Pocahantas, Missouri
JOHNSON, JULIAN ..... *Vet. Comm. Baptist Church*, Brothers Island, New York
JONES, CARL B. ..... *First Baptist Church*, Mill Valley, California
KILPATRICK, MARION C. ..... *United Presbyterian Church*, Ainsworth, Iowa
LAIR, J. EDWARD ..... *Highland Congregational Church*, Cleveland, Ohio
LAWRENCE, WILLIAM H. ..... *United Presbyterian Church*, East Liverpool, Ohio
LEMONS, L. C. ..... *First Baptist Church*, Lebanon, Indiana
MCCASLIN, ROBERT O. ..... *United Presbyterian Church*, Torrington, Wyoming
MCGEARY, W. R., JR. ..... *Hampton United Presbyterian Church*, Gibsonia, Pennsylvania
MCGEEHON, CARL W. ..... *United Presbyterian Church*, East Chicago, Indiana
MEANOR, A. VANCE ..... *United Presbyterian Church*, Freeport, Pennsylvania
MEARS, JOSEPH A. ..... *Veterans Administration Hospital*, Hines, Illinois
MEIMA, HAROLD ..... *Calvary Baptist Church*, Albert Lee, Minnesota
MURPHY, WARREN E. ..... *United Presbyterian Church*, Tarentum, Pennsylvania
NELSON, DAVID A. ..... *Student, Union Theological Seminary*, New York
OGBORNE, ALBERT G. ..... *United Presbyterian Church*, Valencia, Pennsylvania
PORTER, JOHN B. ..... *Peace Parish Church*, Los Angeles, California
RAMMING, M. E. ..... *Holy Cross Lutheran Church*, Wichita, Kansas
RANKIN, STEWART J. ..... *United Presbyterian Church*, Putnam City, New York
REIBER, S. ROBERT ..... *United Presbyterian Church*, Cleveland, Ohio
SAFFORD, M. DEWITT ..... *United Presbyterian Church*, Santa Ana, California
SCHMIDT, EUGENE S. ..... *Instructor, Concordia College*, St. Paul, Minnesota
STAHNKE, HERBERT H. ..... *Calvary Lutheran Church*, Villisca, Iowa
STEMPLE, EARL ..... *Asst. Dean of Men, Moody Bible Inst.*, Chicago, Illinois
STEVENS, WILLIAM W. ..... *Cedar Hill Baptist Church*, Owen Co., Kentucky
THRIFT, W. BOYD ..... *United Presbyterian Church*, Grant's Pass, Oregon
VOGEL, DONALD C. ..... *United Presbyterina Church*, Royal Oak, Michigan
WARNER, MARK T. ..... *United Presbyterian Church*, Montrose, Colorado
WILEY, FRANK E. ..... *United Presbyterian Church*, Monroe, Ohio
WILSON, BRYANT ..... *First Baptist Church*, Long Beach, California
YAUK, MARTIN ..... *St. John's Lutheran Church*, Seward Nebraska

Churches and Agencies

Co-operating with

THE GENERAL COMMISSION ON ARMY AND NAVY CHAPLAINS

and the work of the

SERVICE MEN'S CHRISTIAN LEAGUE

AGENCIES:

National Council Young Men's Christian Association
International Council of Religious Education
Federal Council of Churches of Christ in America
International Society of Christian Endeavor

CHURCHES:

Advent Christian Gen. Conference of America
Associate Reformed Presbyterian
Baptist, National Conv. U. S. A., Inc.
Baptist, National Conv. of Amer.
Baptist, Northern
Baptist, Seventh Day
Baptist, Southern
Baptist, United Amer. Free Will
Christian Reformed
Christian Science
Christian and Missionary Alliance
Church of God
Church of the Nazarene
Churches of God in N. A.
Congregational Christian
Disciples of Christ
Evangelical Free Church of Amer.
Evangelical and Reformed
Evangelical Congregational
Evangelical Mission Covenant
Evangelical United Brethren
Free Methodist
Friends (Quakers)
General Baptist
Latter Day Saints
Methodist
Methodist, African M.E.
Methodist, African M. E. Zion
Methodist Colored
Mennonite
Moravian
North Amer. Baptist Gen. Conf.
Presbyterian, Cumberland
Presbyterian, United
Presbyterian, U.S.
Presbyterian, U.S.A.
Primitive Methodist
Protestant Episcopal
Reformed in America
Salvation Army
Seventh Day Adventist
Swedish Baptist
Unitarian
United Brethren O.C.
Universalist
Wesleyan Methodist